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LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 26. FEBRUARY, 1905.

ISSUED BY THE

AMERICAN COLONIZATION SOCIETY.

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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

UNITED STATES LEGATION, MONROVIA, LIBERIA.

Rev. ERNEST LYON, U. S. MINISTER.

LIBERIA.

BULLETIN No. 26. FEBRUARY, 1905.

THE EIGHTY-EIGHTH ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

PRESIDENT.

The Right Reverend Henry Y. Satterlee, D. D., of Washington, D. C., who was elected President of the American Colonization Society at the annual meeting held January 20, 1903, was not present at that meeting, but accepted the appointment with very great pleasure. At the annual meeting held January 19, 1904, he was not able to be present by reason of his illness, and on February 13, 1904, he addressed a letter to the Secretary, which contains the following:

"Ever since I was elected President I have endeavored to find time to familiarize myself with the details of its work, but my diocesan cares have occupied my time so completely that day after day and month after month have passed by without my being able to do anything in this direction.

"I feel that I am occupying a position which I cannot adequately fill. This has been a growing conviction with me, and I now deem it my conscientious duty to resign from the office of President.

"Will you kindly present my resignation to the Board?"

With deep regret I therefore present to you Bishop Satterlee's resignation.

MEMBERS OF THE EXECUTIVE COMMITTEE.

The Executive Committee has lost two of its members and supplied their places by the election of two new men—Mr. Erskine Mason Sunderland and Dr. John S. McLain. Mr. Darlington retired for want of sufficient time to attend to the duties of the Society, and death quite unexpectedly called Mr. Roessle from the duties to which he was devoted.

The Executive Committee passed the following resolution upon his death:

"*Resolved*, That the Executive Committee have learned of the death of one of their members, Mr. Theophilus E. Roessle, during the past summer, with deep regret.

"He was first elected to the American Colonization Society and the Executive Committee April 25, 1900. He was always present when the Society called for his services, and his devotion to its duties and his gentlemanly bearing toward his fellow-members won for him universal esteem."

BULLETINS.

Two Bulletins have been prepared and published during the past year.

No. 24 contains a portrait of the Rev. Edward W. Blyden, D. D., and No. 25 has a representation of 21 men who at the time formed the Presbytery of Liberia, West Africa. Among these men will be recognized faces that have been well known to this Society.

Pictures sometimes give an idea of a country which it is impossible to convey in any other manner.

An edition of 1,500 copies of each Bulletin was published and distributed among those who feel a deep interest in the people of Liberia.

EMIGRATION.

During the past year the American Colonization Society sent to Cape Palmas, Liberia, the following:

Nathaniel Dowe Merriam, age 25, single; born in Cape Palmas, Liberia; parents from one of the native tribes; came to the United States in 1896; four years in Literary Department and four years in Meharry Medical College, Walden University, Nashville, Tennessee; graduated M. D., March 1, 1904; sailed from New York city for Cape Palmas, Liberia, west coast of Africa, May 14, 1904.

Dr. Merriam applied for assistance in returning to Cape Palmas, on March 10, 1904, as follows:

"I write to ask of your Society the favor of assistance and aid towards my fare. You will remember that I wrote you a letter telling that my home is at Cape Palmas, Liberia, and I was in this country for the purpose of educating myself. I received my degree of M. D. on the first of this month. I am now taking steps toward my home going. For any necessary information regarding my conduct and habits you may address Dean George W. Hubbard, of the Medical Department."

He also forwarded the following certificate of Dean Hubbard :

" This is to certify that Nathaniel Dowe Merriam has been a student at Central Tennessee College, now Walden University, Nashville, Tennessee, during the last eight years. He spent four years in the Literary Department. He then entered Meharry Medical College, taking a four years' course in medicine, and graduated with his class March 1, 1904.

" He was an earnest, faithful, and industrious student, willing to do any kind of work, and has been mostly self-supporting during these years, and has always taken good rank in his class. His moral character has been above reproach, and he has been a faithful Christian worker during the time he has been in the University.

" Dr. Merriam desires to return to his native land to serve as medical missionary. I take pleasure in recommending him to this field of labor among his own people."

Dr. Merriam arrived at Harper, Cape Palmas, Liberia, in the latter part of June, 1904.

The Society has also sent to Monrovia, Liberia, the following : Rev. John Hamilton Reed, D. D., born in the parish of East Baton Rouge, Louisiana, March 4, 1862; spent his early life on a farm and attended a public school of his home parish ; entered New Orleans University June 2, 1882, and was graduated June 2, 1891; licensed as a preacher and joined the Texas Annual Conference December 2, 1891 ; transferred to Little Rock Conference in February, 1901, where he has just closed his fourth year.

Margarite Louisa Reed, his wife, born in Marion county, Texas, February 12, 1875; attended the public school of home county at first, then took an English course in city school, Jefferson, Texas; taught in home county for a number of years; married Mr. Reed December 4, 1894.

Walter and Florence Reed, children of the above, who go out to Liberia to remain as permanent residents. Mr. Reed, his wife, and two children sailed from New York for Monrovia, Liberia, January, 1905.

EDUCATION.

Since the death of our agent, Mr. Julius C. Stevens, we have not been able to find another man to fill his place. As the Hon. Garretson W. Gibson has just retired from the presidency and

consented to act temporarily as agent in paying the teachers and attending to certain other matters connected with the education managed by us, we thought it advisable to employ him. We have not as full a report of the educational work done in the Republic as heretofore. Mr. Samuel J. Dossen is still the instructor of the "Hall Free School," at Harper, Cape Palmas. His services appear to be very satisfactory to the citizens of that place The fund is invested by this Society, the income from which pays the salary of the teacher. Mr. Rixard P. Greene continues his services in teaching the school at Greenville, Sinoe county, with an average attendance of about 50 pupils. Edward D. Cain, at Royesville, Montserrado county, and A. D. Simpson at the same place, have a somewhat smaller average in attendance. We pay a small salary to each of these teachers.

GAMMON THEOLOGICAL SEMINARY.

We have forwarded the fifty dollars ($50) awarded to Gammon Theological Seminary as usual.

The Rev. L. G. Adkinson, D. D., the President, writes January 14, 1905, in reference to our donation made last year, that he will send us the name, age, and photograph of the young man to whom the appointment was made last year, when he graduates, in two or three weeks. He says he is one of the best men ever sent out from the Seminary.

THE NEGRO PROBLEM.

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, * * * to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Immediately after his reëlection he had already spoken thus:

"The strife of the election is but human nature practically applied to the facts of the case. What has occurred in this case must ever recur in similar cases. Human nature will not change. In any future great national trial, compared with the men of this, we shall have as weak and as strong, as silly and as wise, as bad and as good. Let us, therefore, study the inci-

dents of this as philosophy to learn wisdom from, and none of them as wrongs to be revenged. * * * May not all having a common interest reunite in a common effort to (serve) our common country? For my own part, I have striven and shall strive to avoid placing any obstacle in the way. So long as I have been here I have not willingly planted a thorn in any man's bosom.

"While I am deeply sensible to the high compliment of a reëlection and duly grateful, as I trust, to Almighty God for having directed my countrymen to a right conclusion, as I think, for their own good, it adds nothing to my satisfaction that any other man may be disappointed or pained by the result.

"May I ask those who have not differed with me to join with me in this same spirit toward those who have?"

This is the spirit in which mighty Lincoln sought to bind up the nation's wounds when its soul was yet seething with fierce hatreds, with wrath, with rancor, with all the evil and dreadful passions provoked by civil war. Surely this is the spirit which all Americans should show now, when there is so little excuse for malice or rancor or hatred, when there is so little of vital consequence to divide brother from brother.

Lincoln, himself a man of Southern birth, did not hesitate to appeal to the sword when he became satisfied that in no other way could the Union be saved, for, high though he put peace, he put righteousness still higher. He warred for the Union, he warred to free the slave, and when he warred he warred in earnest, for it is a sign of weakness to be half-hearted when blows must be struck.

But he felt only love—a love as deep as the tenderness of his great and sad heart—for all his countrymen alike in the North and in the South, and he longed above everything for the day when they should once more be knit together in the unbreakable bonds of eternal friendship.

We of today, in dealing with all our fellow-citizens, white or colored, North or South, should strive to show just the qualities that Lincoln showed—his steadfastness in striving after the right and his infinite patience and forbearance with those who saw that right less clearly than he did; his earnest endeavor to do what was best, and yet his readiness to accept the best that was practicable when the ideal best was unattainable; his un-

ceasing effort to cure what was evil, coupled with his refusal to make a bad situation worse by any ill-judged or ill-timed effort to make it better.

The great civil war in which Lincoln towered as the loftiest figure left us not only a reunited country, but a country which has the proud right to claim as its own the glory won alike by those who wore the blue and by those who wore the gray, by those who followed Grant and by those who followed Lee, for both fought with equal bravery and with equal sincerity of conviction, each striving for the light as it was given him to see the light, though it is now clear to all that the triumph of the cause of freedom and of the Union was essential to the welfare of mankind. We are now one people—a people with failings which we must not blink, but a people with great qualities, in which we have the right to feel just pride.

All good Americans who dwell in the North must, because they are good Americans, feel the most earnest friendship for their fellow-countrymen who dwell in the South, a friendship all the greater because it is in the South that we find in its most acute phase one of the gravest problems before our people—the problem of so dealing with the man of one color as to secure him the rights that no one would grudge him if he were of another color. To solve this problem it is, of course, necessary to educate him to perform the duties a failure to perform which will render him a curse to himself and to all around him.

Most certainly all clear-sighted and generous men in the North appreciate the difficulty and perplexity of this problem, sympathize with the South in the embarrassment of conditions for which she is not alone responsible, feel an honest wish to help her where help is practicable, and have the heartiest respect for those brave and earnest men of the South who, in the face of fearful difficulties, are doing all that men can do for the betterment alike of white and of black.

The attitude of the North toward the Negro is far from what it should be, and there is need that the North also should act in good faith upon the principle of giving to each man what is justly due him, of treating him on his worth as a man, granting him no special favors, but denying him no proper opportunity for labor and the reward of labor. But the peculiar circum-

stances of the South render the problem there far greater and far more acute.

Neither I nor any other man can say that any given way of approaching that problem will present in our time even an approximately perfect solution, but we can safely say that there can never be such solution at all unless we approach it with the effort to do fair and equal justice among all men, and to demand from them in return just and fair treatment for others. Our effort should be to secure to each man, whatever his color, equality of opportunity, equality of treatment before the law.

As a people striving to shape our actions in accordance with the great law of righteousness, we cannot afford to take part in or be indifferent to the oppression or maltreatment of any man who, against crushing disadvantages, has by his own industry, energy, self-respect, and perseverance struggled upward to a position which would entitle him to the respect of his fellows, if only his skin were of a different hue.

Every generous impulse in us revolts at the thought of thrusting down instead of helping up such a man. To deny any man the fair treatment granted to others no better than he is to commit a wrong upon him—a wrong sure to react in the long run upon those guilty of such denial.

The only safe principle upon which Americans can act is that of "all men up," not that of "some men down." If in any community the level of intelligence, morality, and thrift among the colored men can be raised, it is, humanely speaking, sure that the same level among the whites will be raised to an even higher degree; and it is no less sure that the debasement of the blacks will in the end carry with it an attendant debasement of the whites.

The problem is so to adjust the relations between two races of different ethnic type that the rights of neither be abridged nor jeoparded; that the backward race be trained so that it may enter into the possession of true freedom, while the forward race is enabled to preserve unharmed the high civilization wrought out by its forefathers.

The working out of this problem must necessarily be slow; it is not possible in offhand fashion to obtain or to confer the priceless boons of freedom, industrial efficiency, political capacity, and domestic morality. Nor is it only necessary to train the

colored man; it is quite as necessary to train the white man, for on his shoulders rests a well-nigh unparalleled sociological responsibility.

It is a problem demanding the best thought, the utmost patience, the most earnest effort, the broadest charity, of the statesman, the student, the philanthropist; of the leaders of thought in every department of our national life.

The church can be a most important factor in solving it aright. But above all else we need for its successful solution the sober, kindly, steadfast, unselfish performance of duty by the average plain citizen in his every-day dealings with his fellows.

The ideal of elemental justice meted out to every man is the ideal we should keep ever before us. It will be many a long day before we attain to it, and unless we show not only devotion to it, but also wisdom and self-restraint in the exhibition of that devotion, we shall defer the time for its realization still further.

In striving to attain to so much of it as concerns dealing with men of different colors, we must remember two things. In the first place, it is true of the colored man, as it is true of the white man, that in the long run his fate must depend far more upon his own effort than upon the efforts of any outside friend.

Every vicious, venal, or ignorant colored man is an even greater foe to his own race than to the community as a whole. The colored man's self-respect entitles him to do that share in the political work of the country which is warranted by his individual ability and integrity and the position he has won for himself. But the prime requisite of the race is moral and industrial uplifting.

Laziness and shiftlessness, these, and, above all, vice and criminality of every kind, are evils more potent for harm to the black race than all acts of oppression of white men put together. The colored man who fails to condemn crime in another colored man, who fails to coöperate in all lawful ways in bringing colored criminals to justice, is the worst enemy of his own people, as well as an enemy to all the people.

Law-abiding black men should, for the sake of their race, be foremost in relentless and unceasing warfare against law-breaking black men. If the standards of private morality and industrial efficiency can be raised high enough among the black race, then its future on this continent is secure.

The stability and purity of the home is vital to the welfare of the black race, as it is to the welfare of every race.

In the next place, the white man, who, if only he is willing, can help the colored man more than all other white men put together, is the white man who is his neighbor, North or South.

Each of us must do his whole duty without flinching, and if that duty is national it must be done in accordance with the principles above laid down. But in endeavoring each to be his brother's keeper it is wise to remember that each can normally do most for the brother who is his immediate neighbor.

If we are sincere friends of the Negro, let us each in his own locality show it by his action therein, and let us each show it also by upholding the hands of the white man, in whatever locality, who is striving to do justice to the poor and the helpless, to be a shield to those whose need for such a shield is great.

The heartiest acknowledgments are due to the ministers, the judges and law officers, the grand juries, the public men, and the great daily newspapers in the South, who have recently done such effective work in leading the crusade against lynching in the South; and I am glad to say that during the last three months the returns, as far as they can be gathered, show a smaller number of lynchings than for any other two months during the last twenty years.

Let us uphold in every way the hands of the men who have led in this work, who are striving to do all their work in this spirit. I am about to quote from the address of the Right Rev. Robert Strange, bishop coadjutor of North Carolina, as given in the *Southern Churchman* of October 8, 1904:

"The bishop first enters an emphatic plea against any social intermingling of the races, a question which must, of course, be left to the people of each community to settle for themselves, as in such a matter no one community, and, indeed, no one individual, can dictate to any other, always provided that in each locality men keep in mind the fact that there must be no confusing of civil privileges with social intercourse. Civil law cannot regulate social practices. Society, as such, is a law unto itself, and will always regulate its own practices and habits.

"Full recognition of the fundamental fact that all men should stand on an equal footing as regards civil privileges in no way

interferes with recognition of the further fact that all reflecting men of both races are united in feeling that race purity must be maintained."

The bishop continues:

"What should the white men of the South do for the Negro? They must give him a free hand, a fair field, and a cordial God-speed, the two races working together for their mutual benefit and for the development of our common country. He must have liberty, equal opportunity to make his living, to earn his bread, to build his home. He must have justice, equal rights, and protection before the law. He must have the same political privileges; the suffrage should be based on character and intelligence for white and black alike. He must have the same public advantages of education; the public schools are for all the people, whatever their color or condition. The white men of the South should give hearty and respectful consideration to the exceptional men of the Negro race, to those who have the character, the ability, and the desire to be lawyers, physicians, teachers, preachers, leaders of thought and conduct among their own men and women. We should give them cheer and opportunity to gratify every laudable ambition, and to seek every innocent satisfaction among their own people.

"Finally, the best white men of the South should have frequent conferences with the best colored men, where, in frank, earnest, and sympathetic discussion, they might understand each other better, smooth difficulties, and so guide and encourage the weaker race."

Surely we can all of us join in expressing our substantial agreement with the principles thus laid down by this North Carolina bishop, this representative of the Christian thought of the South.

I am speaking on the occasion of the celebration of the birthday of Abraham Lincoln and to men who count it their peculiar privilege that they have the right to hold Lincoln's memory dear and the duty to strive to work along the lines that he laid down. We can pay most fitting homage to his memory by doing the tasks allotted to us in the spirit which he did the infinitely greater and more terrible tasks allotted to him.

Let us be steadfast for the right, but let us err on the side of generosity rather than on the side of vindictiveness toward those who differ from us as to the method of attaining the right.

Let us never forget our duty to help in uplifting the lowly, to shield from wrong the humble; and let us likewise act in a spirit of the broadest and frankest generosity toward all our brothers, all our fellow-countrymen—in a spirit proceeding not from weakness, but from strength; a spirit which takes no more account of locality than it does of class or of creed; a spirit which is resolutely bent on seeing that the Union which Washington founded and which Lincoln saved from destruction shall grow nobler and greater throughout the ages.

I believe in this country with all my heart and soul. I believe that our people will in the end rise level to every need; will in the end triumph over every difficulty that rises before them. I could not have such confident faith in the destiny of this mighty people if I had it merely as regards one portion of that people. Throughout our land things on the whole have grown better and not worse, and this is as true of one part of the country as it is of another. I believe in the Southerner as I believe in the Northerner. I claim the right to feel pride in his great qualities and in his great deeds exactly as I feel pride in the great qualities and deeds of every other American. For weal or for woe we are knit together, and we shall go up or go down together; and I believe that we shall go up and not down; that we shall go forward instead of halting and falling back, because I have an abiding faith in the generosity, the courage, the resolution, and the common sense of all my countrymen.

The Southern States face difficult problems, and so do the Northern States. Some of the problems are the same for the entire country. Others exist in greater intensity in one section, and yet others exist in greater intensity in another section; but in the end they will all be solved, for fundamentally our people are the same throughout this land—the same in the qualities of heart and brain and hand which have made this Republic what it is in the great today, which will make it what it is to be in the infinitely greater tomorrow. I admire and respect and believe in and have faith in the men and women of the South as I admire and respect and believe in and have faith in the men and women of the North. All of us alike—Northerners and Southerners, Easterners and Westerners—can best prove our fealty to the nation's past by the way in which we do the nation's work in the present, for only thus can we be sure that

our children's children shall inherit Abraham Lincoln's single-hearted devotion to the great, unchanging creed that "righteousness exalteth a nation."—*Theodore Roosevelt.*

THE SUCCESSFUL TRAINING OF THE NEGRO.

BY BOOKER T. WASHINGTON.

The Tuskegee Normal and Industrial Institute at Tuskegee, Alabama, was started in 1881, in a little shanty, with one teacher and thirty students. Since then the total number of students who have been wholly or partly through the course—that is, who have been enrolled and have remained long enough to be helped in any degree—is about 6,000. This statement is based upon the reports made to me by Mr. R. C. Bedford, one of the school officers, who spends a very large portion of each year in visiting and corresponding with our graduates and ex-students at their places of labor.

The enrollment to date for the present school year is 1,892—1,487 students enrolled in the regular normal and industrial departments and the rest attending night schools in the town of Tuskegee and in the nearby village of Greenwood (both under the supervision of the school) and studying at the Children's House, or practice school, the kindergarten, and the afternoon cooking class in the town of Tuskegee.

Thousands of adults, moreover, are reached and helped each year through the Annual Tuskegee Negro Conference, with its various local conferences which meet annually through the Mothers' Weekly Meetings and the plantation-settlement work conducted by Mrs. Washington. In addition, Farmers' Extension Leaflets are edited at the Tuskegee Institute and scattered broadly throughout the entire South.

From the first the school has sought to find out the occupation by which the people chiefly earn their living or are likely to earn it in the future, and then to train men and women alike to be of service in these occupations. In the main those who go out (1) follow the industry they have learned, (2) teach in a public or private school or teach part of the year and farm or labor the rest, (3) follow housekeeping or other domestic service,

or (4) enter a profession or the government service or become merchants. Among the teachers are many who instruct in farming or in some industry. The professional men are largely physicians, and the professional women are mostly trained nurses.

After diligent investigation I cannot find a dozen former students in idleness. They are busy in school-room, field, shop, home, or church. They are busy because they have placed themselves in demand by learning to do that which the world wants done and because they have learned the disgrace of idleness and the sweetness of labor. One of the greatest embarrassments that confronts our schools at the present time is our inability to supply any large proportion of the demands that are constantly coming to us from the people of both races, North and South, for our students; but, aside from their skill, what has made Tuskegee men and women succeed is the spirit of unselfishness and a willingness to sacrifice themselves for others instilled into them at Tuskegee. In many cases, while building up a school in a community, they work for months without any fixed salary or promise of salary because they have learned that helping some one else is the secret of all happiness.

Owing to the demand for those trained at Tuskegee, it is difficult to keep any large proportion of students in the school until they graduate. For this reason it is not so easy to show the results of the work in concrete form as it would be if a larger number of the students finished. But the fact indicates that the school is achieving its purpose in preparing its students to do what the world wants done.

Some years ago a young man named Williams came to Tuskegee from Mobile, Alabama. Before coming he had nearly completed the public school course of study at Mobile, and had been earning about fifty cents a day at various kinds of unskilled labor. He came to extend his studies in academic branches, with the object of combining this with the trade of brick-masonry. To take the full course in brick-masonry, including mechanical drawing and so on, he should have remained three years. He remained for six months only. During this time he got some rough knowledge of brick-masonry, and advanced somewhat in his academic studies. When he returned to Mobile it soon became known that the young man had been

working at brick-masonry. At once he was dubbed a full-fledged brick-mason. As there was unusual activity in building in Mobile just then, instead of having to seek odd jobs, he found himself sought after, and he soon saw that, notwithstanding his rather crude knowledge of the trade, he could earn one dollar and fifty cents per day and have more work offered him than he could do. When the three months' vacation expired, Williams debated whether he ought to return to Tuskegee to finish his course or remain at home and try to purchase a home for his widowed mother; and seeing an opportunity to make two dollars a day at his trade, he decided not to return.

As in hundreds of other cases, the Mobile man had unusual natural ability, and was able to get out of his six months at Tuskegee a mental, spiritual, and bodily awakening that fixed his purpose in life. Not only this, but he got such a start in his trade that by close study and observation he was able to improve from month to month in the scope and quality of his work, and within a few months he ceased to work for other people by the day and began to take small contracts. At the present time Mr. Williams is one of the most substantial colored citizens of Mobile. He owns his home and is a reliable and successful contractor, doing important work for both races. In addition to being a successful brick-mason and contractor he owns and operates a dairy business, and his patrons are not confined by any means to the members of the Negro race.

The value, then, of the work of schools where the trade or economic element enters so largely as it does at Tuskegee cannot be judged in any large degree by the number of students who finish the full course and receive diplomas. What is true of the course in brick-masonry is true in a larger or smaller degree of all the other thirty-seven industrial divisions of the school.

Another example: Crawford D. Menafee came to Tuskegee about 1890 and began taking the agricultural and academic courses. He was considerably advanced in age before coming, and as a result he entered one of the lower classes. As he had no money to pay any portion of his expenses, he was given permission to enter the night school, which meant that he was to work on the farm ten hours a day, receiving meanwhile lessons in the principles of farming and in academic branches two hours at night. He was never classed as a very bright student, and in

the purely literary studies made such slow progress that he dropped out before completing the full course, either agricultural or academic. In fact, he lacked two years of finishing, after repeating several classes. It was noted, however, while he was in school that, notwithstanding his dullness in his theoretical work, he manifested unusual enthusiasm and special ability in practical farm work. His ability was so marked that he was asked to take a place of responsibility as assistant to one of the school's farm managers. It soon became evident that he possessed extraordinary executive ability. He read constantly everything of value that he could secure upon agriculture, and soon began to show signs of considerable intellectual growth and the possession of a really systematic mind. Mr. Menafee was soon promoted to a higher position at Tuskegee.

A few years later there came a call for some one to introduce theoretical and practical agriculture into the State Normal College for Colored People at Tallahassee. Mr. Menafee was recommended. The students had no wish to learn agriculture. They were opposed to it in any form. By tact and patience Mr. Menafee gradually won the students by showing the importance of the subject to them and to the race. The result is this: Mr. Menafee has had charge of the agricultural department of the Florida school for three years, and has made theoretical and practical farming so effective that it is now one of the most popular branches in the school. Not only do the young men cultivate a large acreage each year, but a number of girls also receive instruction in gardening, dairying, and poultry raising. In a word, the whole spirit of the school regarding agriculture has been revolutionized, and the department has been placed upon an effective and practical foundation.

There are hundreds of cases almost similar to that of Mr. Menafee and the Mobile brick-mason. These represent a class of students who have imbibed the spirit of the school as well as its methods, and are doing far-reaching service, though they are not enrolled on our list of graduates.

From the first, at Tuskegee we have tried to give special attention to all forms of agricultural training, because we believe that the Negro, like any other race in the same stage of development, is better off when owning and cultivating the soil. I do not believe that the black man's education should be con-

fined wholly to industrial training, nor do I advocate anything for the Negro that I would not emphasize for the Jews, Germans, or Japanese, were they in the same relative state of civilization.

The results of our agricultural work in the past have not been as apparent as they will be in the future, for the reason that in order to get under shelter we have been compelled at Tuskegee to emphasizē the building trades. The task of erecting nearly seventy buildings in which to house about seventeen hundred people has not been easy. Still, what are some of the results of our lessons in farming? A few weeks ago I took a drive through a certain section of Macon county, Alabama. My drive extended a distance of perhaps eight miles, and during this time I drove through or near the farms of A. H. Adams, Thomas Courrier, Frank McCay, Nathaniel Harris, Thomas Anderson, John Smith, and Dennis Upshaw. These seven men had attended the Tuskegee Institute for a longer or shorter period, and each had already paid for his farm or was buying it. In three of these cases the men had studied in the Phelps Hall Bible Training School in the morning and had taken the agricultural course in the afternoon. When I visited their farms I saw the men actually at work, and it was most encouraging and interesting to note the air of cleanliness and system about their farms and homes. In every case these men were not confining themselves to the raising of cotton, but had learned to diversify their crops. All were active in church and Sunday-school work, and were using their influence to get others to buy homes. The largest farmer among them was Mr. Upshaw. He began farming with practically nothing. At the present time he owns one hundred and fifteen acres of land, which is cultivated by himself and family. On this land is a neat, attractive house, a barn and outbuildings, and a small sugar-house for boiling syrup from the cane which he raises for his own consumption. His home and farm are models for other farmers. He raises not only cotton, but also corn and oats, vegetables, fruit, live stock, and fowls. He has a particularly fine peach orchard. Mr. and Mrs. Upshaw are leaders in the county Farmers' Institute. Mrs. Upshaw is also a member of the Mothers' Meeting which assembles regularly at Tuskegee town. While Mr. Upshaw's present house is better than the average farmhouse in that section, still, when I last visited this farm, I

found lumber on the grounds to be used in erecting a new and larger house. Hundreds of such examples could be cited.

I have given these seven examples largely for the reason that people who know absolutely nothing about the subject often make the statement that when a Negro gets any degree of education he will not work, especially as a farmer. As a rule, people who make these sweeping assertions against the Negro are blinded by prejudice. The judgment of any man, black or white, that is controlled by race prejudice is not to be trusted. With one exception, I did not know of the farming operations of these men before taking the drive referred to, but I was not in the least surprised at what I saw, because my years of experience have brought me into constant contact with Tuskegee men and women all over the South, and wherever I have met them I have found that they had in some degree raised the level of life about them.

Last January, when in Los Angeles, California, I met by chance a young man who had taken a partial course in our nurse-training department. I asked him if he were reflecting credit upon the Tuskegee Institute. Without a word he pulled out a bank book and asked me to inspect it. I found a creditable sum to his credit. Before I was through inspecting the first bank book he handed me a second, which contained another amount to his credit at another bank.

I found in the same city that Mrs. Barre, one of our graduates, is one of the leading trained nurses of that city.

Nearly three years ago three of our graduates went to Africa under the leadership of one of our teachers, Mr. J. N. Calloway, to introduce cotton-raising among the natives under the auspices of the German government. At the end of the second year the German officials were so pleased that they employed three other students. At the end of the fourth year the experiment was successful to the extent that a hundred bales of cotton were shipped from the colony of Togo, Africa, to Berlin. Only a few months ago the German officials were kind enough to send me several pairs of hose made from cotton raised by our students.

Since starting this experiment we have received applications from both English and Belgian cotton-raising companies that wish to secure Tuskegee men to introduce cotton-raising in their African possessions. The Porto Rican government makes an

annual appropriation for the purpose of maintaining eighteen students at Tuskegee in order that they may learn our methods. The Haytian government has recently arranged to send a number of young men here, mainly with the view of their being trained in farming. Besides, we have students from the West Indies, Africa, and several South American countries.

Another branch of agriculture to which we have for a number of years given special attention is dairying. We have demands from Southern white people for more trained dairymen than we have thus far been able to turn out.

In 1898 L. A. Smith finished the course of training in dairying and in academic branches, after making his way through by working in the day and attending school at night during a great portion of his stay. Soon after Smith graduated we had a call for a well-trained dairyman from the Forest City Creamery Company of Rockford, Illinois. Smith was recommended. He has been holding an important position in the creamery for five years, and has several times been promoted and received an increase of salary. Smith has paid for a neat and comfortable home, where he and his wife reside. He has the confidence and respect of the entire community. In this connection I might say that in taking up this work he looked so young and inexperienced that his ability was somewhat doubted, but it did not take him long to prove that he was fully equal to the occasion. The proprietor unhesitatingly said that he was one of the most proficient and valuable men that he had in his employ, and that he had placed him in a very important and trying place, that of making cultures for butter—that is, the development and use of the particular germs which have to do with the fine flavor of butter. This is a secret department, in which no one except the employees operating it and the proprietor are permitted to enter. Mr. Smith also did some very important chemical work in connection with a lawsuit which was supposed to involve the manufacture of spurious butter.

In Montgomery county, Alabama, for a number of years, Mr. M. N. Scott, a Southern white man, has operated the largest and most successful dairy farm in his section. Mr. Scott has in his employ three Tuskegee men, with Scott Thomas in charge. Mr. Scott constantly tells us that those men trained at our school are the most efficient that he can secure. He keeps a

standing order with Mr. George W. Carver, the instructor in dairying, to the effect that he will employ any one that Mr. Carver recommends. Not far from Mr. Scott's dairy is a smaller one owned by Mr. E. J. Hughes, another white man. Some time ago Mr. Hughes secured Luther M. Jones, who had taken only a partial course in dairying at Tuskegee, to make butter and cheese for him.

Such examples can be found in nearly every one of the Southern States.

While referring to agricultural subjects I ought to add that, beginning three years ago, we now give the opportunity to a class of our women to learn gardening, fruit-growing, dairying, poultry-raising, and bee-raising. As yet there has not been enough time in which to judge of the value of this new feature of the school.

From the first the work of this institution has been closely related to the public-school system of the South, for it must be clear to all that in the last analysis we must depend upon public schools for the general education of the masses, and it is most important that the larger institutions for the education of the Negro keep in close and sympathetic touch with the school officials of the Southern States.

Another way that we assist the public-school system of the South is by sending out men and women who become the teachers of teachers. One of the best examples of this is the case of Isaac Fisher, a poor young man who came to Tuskegee a number of years ago and worked his way through, so far as his board was concerned. Two years ago Mr. Fisher, on my recommendation, was elected by the State officials of the State of Arkansas to the important position of principal of the Branch Normal College of Pine Bluff, Arkansas, which is the main institution for training colored teachers for the public schools of that Commonwealth. Mr. Fisher has associated with him a rather large force of teachers, two of whom are also Tuskegee graduates. In the school are students a large proportion of whom will become, not only public-school teachers in the usual sense, but, having been trained by Mr. Fisher in the industries, will also introduce them gradually into their teaching. There is hardly a single Southern State where our men and women are not found in some of the larger schools for teacher-training.

While students at Tuskegee our men and women are instructed constantly in methods of building school-houses and prolonging the school term. It is safe to say that, outside the larger Southern cities and towns in the rural districts, one will find nine-tenths of the schools wholly unfit for use, and rarely is the public-school session longer than five months. In most cases it is not more than four. These conditions exist largely because of the poverty of the States. One of the problems of our teachers is to show the people how, through private effort, they can build school-houses and prolong the school term.

Milton Calloway left Tuskegee three years ago. While here, in addition to taking the normal course, he learned the trade of tinsmithing. When he returned to his home at Union Springs, Bullock county, Alabama, he secured a school some distance in the country. The term of the school was so short that Calloway found he could not live all the year by teaching during the three or four months of the season. Now the term is six months. Calloway's trade came to his rescue. Soon after he began teaching he made an arrangement with a white man in the town by which he was to work in his shop on Saturdays and during his vacation months. By following this plan the school is gradually being put upon its feet, largely by reason of the fact that Mr. Calloway is teaching the people how to save their money, improve the school-house, prolong the school term, and buy homes.

Moses P. Simmons, another one of our graduates in an adjoining county, has lengthened the term of the public school by teaching the children how to grow vegetables, which have been disposed of for school purposes.

During the last session of our Negro Conference, in February, one delegate from Conecuh county, Alabama, described how the people had nearly doubled the length of the school term by each family agreeing to plant an extra half acre, which was designated as the "school half acre." A number of Tuskegee men and women have put on foot some such scheme as this.

For the sake of information, I asked one of the officials of the Tuskegee Institute to canvass our nearest large city, Montgomery, Alabama, to obtain the name of every student there who had received a diploma or certificate from Tuskegee or who had remained long enough to be in any degree influenced by its

teaching, and to report to me exactly what he found after making a personal inspection. Here are a few of his reports:

"Perry, J. W., class of 1889, lives near the city; is farming. He controls 150 acres, owns five head of cattle, and teaches school six months in the year.

"Davis, Joseph, who has been away from Tuskegee three years, I found at work on a four-story building in process of erection on Commerce street. He was getting $2.50 a day. At work on the same job were William Fuller at $3.60 a day and H. T. Wheat at $2.50. Last summer Fuller received $4 a day for four months at Troy, Alabama.

"Moten, Pierce, is at work as drug clerk in the drug store of D. A. C. Dungee, at the corner of Court and Washington streets. He graduated from Tuskegee in 1902. While at the school he worked in the hospital, and much of the time had charge of the drug-room. He is studying medicine, and has already spent a session at Meharry Medical College, Nashville, Tennessee.

"Campbell, Mrs. Berry N. (Miss Bowen), graduated in the class of 1887, and her home has been in Montgomery most of the time since then, although her work at times takes her away from the city. She is a trained nurse of excellent reputation and wide experience, and has been frequently employed at Hill's Infirmary. When I inquired for her she was taking care of a private case. She owns two good houses on Union street and on High street, both of which I saw. She also owns a vacant lot."

There were only three whose records were found to be uncertain or unsatisfactory. The same kind of investigation will reveal almost similar conditions existing in a greater or less degree in other Southern cities.

Now let me show their life in smaller towns, one containing between four and five thousand inhabitants. Some time ago Mr. Bedford, one of our trustees, made a personal investigation in Eufaula, Alabama. I quote directly from Mr. Bedford as to what he found:

"Sidney Murphy graduated in 1887. He went at once to Eufaula. For three years he taught and farmed in the country. He was then made principal of the colored public schools of the city. He still holds this position, and is now serving his thirteenth year. He has a nice home in the city, three houses that he rents, and some vacant lots.

"John Jordan, 1901, a graduate in harness-making, opened a shop in Eufaula, September, 1901. He reached Eufaula with $16 and a very few tools. He paid $7 license, $3.50 in advance for a month's rent, and had $5.50 for board and other expenses. He curtained off a little space in his shop for a bed-room, and, with an oil stove, cooked his own meals. In this way he saved up $50, but lost it in the failure of the Bank of Eufaula. He has gone right on with his business, and now has one of the best shops in the city. He has established the People's Library, which now has more than 600 volumes in it. He has a reading-room and literary society, over which he presides, and is superintendent of the A. M. E. Sunday school."

After having spent several years at the school, during which they worked upon the school farm, Frank and Dow L. Reid left Tuskegee at the completion of the B middle class. Frank, the older brother, left in the year 1888, and Dow in the year 1891. Before coming to Tuskegee these young men had lived upon a rented farm with their father, but on returning home they decided to buy a farm of their own. They entered into an agreement to purchase a farm of 320 acres four miles from the old homestead, and with little or no money, but with a determination to succeed, they began to cultivate the land. They agreed to pay $5.50 per acre for the place, and, regardless of the fact that they had little money at the time, they bought the farm, and within a few years the whole amount of $1,760 was paid. In addition to this farm, the Reid brothers, as they are styled for miles around, have bought another farm of 225 acres at $10 per acre. This farm is about two miles away from the first place mentioned. When the last payment upon this last purchase is made in the fall, after crops have been gathered and marketed, it will make a total of $4,010 made and paid for land alone by these young men since the younger one left Tuskegee, some twelve years ago. The stock and farming implements on these farms are far superior to those seen upon most of the plantations. On the farm of 320 acres are seventeen fine horses and mules, all large and in good condition; there are thirty well-bred cows and fifty fine, healthy looking hogs, besides a large number of chickens and guineas, which furnish plenty of eggs for the families' use.

The farming implements, including plows, mowers, rakes,

harrows, etc., are of the latest improved Deering make. The four double wagons, the single-top buggy, the road wagon, and go-cart are all in good order, and are kept under cover when not in use. Not infrequently do we find farmers in the South who, when the crop is made, leave the plows, the mower, the rake, and in fact all the farming implements standing out in the field in all the weather during the winter months. A visitor to the Reid brothers' plantation, however, will not find this to be true with regard to their farm machinery. Each piece of machinery on this plantation has a place under a shed built for the purpose, and is kept there when not in use.

There are eight dwelling-houses—a four-room frame building, in which the young men and their families live, and seven log cabins, in which their farm hands live with their families. The first is rather old and uncomely in appearance from the outside, but the interior is more pleasing. The bed-rooms are large and clean, each having sufficient windows and doors to permit of necessary ventilation during the sleeping hours. The dining-room is well kept, and the whole interior of the house presents a neat, tidy, and attractive appearance. This house is to be replaced by a larger one, to be built during the winter.

A large cotton-gin, with an 80-tooth saw, is owned and operated by these young men. Last year, besides ginning the 125 bales of cotton raised upon their own plantation, they ginned the cotton raised by nearly all the other farmers in the neighborhood.

The post-office at Dawkins was formerly about four miles from its present location, but since the Reid brothers settled where they now are and the community built up so rapidly the post-office was removed to their place and the plantation was named Dawkins. The post-office is located in the general merchandise store of the Reids, and Mr. Frank Reid is postmaster.

There was neither a church nor a school-house in the community when these young men went to Dawkins. They purchased four acres of land nearby and donated it for the purpose and assisted in building a comfortable church, which has been used as both a church and school-house. Preaching services are held regularly in the church, and a flourishing school is now being taught from seven to nine months each year. Last year there were more than one hundred boys and girls regis-

tered. Mr. J. N. Calloway, who graduated from the Tuskegee Institute in 1892, is principal of the school and has one assistant teacher. A new two-room school-house is now being built through the efforts of Mr. Calloway, and will be completed at the time of the opening of the school the latter part of next October.

I am often asked to what extent we are able to supply domestic servants directly from this institution. I always answer, "Not to any large extent, notwithstanding that women are trained here in everything relating to work in the house." When a woman finishes one of our courses she is in demand at once at a salary three or four times as large as that paid in the average home. Aside from this, we are helping more in the direction of preparing workers in the home by sending out in the different portions of the country strong leaders who will go into local communities and teach these lessons than we would be by trying to send a cook directly into each family who applies to us. The latter would be a never-ending process. Miss Annie Canty, for example, teaches cooking and other industries in the public schools of Columbus, Georgia. There is a little leaven that we hope will gradually help leaven the whole lump. Largely through the influence of our graduates, cooking and other industries are being taught in many of the public schools of the South. Another young woman, Miss Mary L. McCrary, is doing the same thing in the Industrial College for colored people in Oklahoma.

Not a few of our men have become merchants, and in all cases they are patronized by both races and have high commercial rating. Two of the best examples of this class are Mr. A. J. Wilborn, who is a successful merchant in the town of Tuskegee, and Mr. A. J. Wood, Benton, Alabama.

One of the questions that I am most frequently asked is, To what extent are Tuskegee graduates able to reproduce the work of the parent institution? Just as the Tuskegee Institute is an outgrowth of the Hampton Institute, so other smaller schools have grown out of the Tuskegee Institute in various parts of the country. There are at present sixteen schools of some size that have grown directly out of the Tuskegee Institute or have been reorganized by Tuskegee men and women. In all cases these

schools have grown to the point where they have been chartered under the laws of the State.

The Voorhees Industrial School of Denmark, South Carolina, for example, was founded by Elizabeth E. Wright, class of 1894. It is now in its seventh year. Miss Wright was greatly opposed at first by both the white and colored people, but she persevered, until now all are her friends. She has three hundred acres of land, all paid for. A large central building has been erected at a cost of $3,000. This contains offices, class-rooms, and a chapel that will seat six hundred. This building is paid for, and a girls' dormitory to cost $4,000, for which the money is in the treasury, is in process of erection. The plans for both of these buildings were drawn by a Tuskegee student. A barn to cost $800 is nearly completed, and there are several other small buildings. Miss Wright is assisted by three Tuskegee graduates, one the farm superintendent, one as treasurer and book-keeper, and the other the carpenter and teacher of drawing. The day and boarding students number more than three hundred. Farming in its various branches is the principal work of the students, but they are also taught shoemaking, carpentry, cooking, sewing, housekeeping, and laundering, while printing and blacksmithing are soon to follow. The school spent $9,000 last year in current expenses, building expenses, and the purchase of land.

In closing, I wish to add that I do not want my readers to get the impression that all of Tuskegee's men and women have succeeded, because they have not. Some have failed miserably, much to our regret, but the percentage of failures is so very small that they are more than overshadowed by the successes.

My greatest regret is that I am compelled to leave out of this statement any detailed description of the influence of the Tuskegee Negro Conference, which has been the means of helping hundreds of our people to buy land, build dwelling-houses, school-houses, and lengthening school terms.

Despite all that I have said, the work has merely begun. I believe we have found the way. Our endeavor will be to continue to pursue it faithfully, actively, bravely, honestly. With sufficient means, such work as I have indicated could be greatly increased.—*By Courtesy of the "World's Work," Copyright, 1903, by Doubleday, Paige & Co.*

GARDEN SCHOOLS ABROAD.

The following article on "Garden Schools in Foreign Lands" is clipped from the *London Daily Mail* of October 18, 1904:

If foreign nations are taking the lead of us in agriculture now, what will be the state of affairs in a generation or two? For many of them are teaching their children the science and practice of agriculture with the same care that they teach writing and arithmetic.

Sweden has had "school gardens" for many years past, and their number now amounts to several thousand. Belgium, Switzerland, Austria, Germany, and France have all taken up the idea. Wherever it has been carried out the results are recognized as being most valuable, and people wonder that they did not think of it before.

It has been found that the children take up this study with great interest and with such success that they turn every little bit of ground at home to account and provide the family with vegetables. Taught the latest and best systems of agriculture, they develop into really intelligent agriculturists, and are ready, which we are not, to discard old and wasteful methods for the newest and best.

As an example of what is being done in this way, take the case of Belgium. Here, in the country districts, many schools have plots of ground varying in extent from an acre upward, where a thorough grounding in agricultural science is given. The younger children are taught the use of the spade, hoe, rake, trowel, and watering pot, together with such knowledge as suits their young minds regarding peas, beans, cabbages, potatoes, apples, pears, plums, strawberries, cherries, carrots, onions, parsley, and tobacco. This is easy and pleasant work compared with the sums, writing, and reading of the indoor school. Such young children, five years old and upward, are also familiarized with the habits of a few of the commoner animals—the swallow, titmouse, sparrow, lark, finch, mole, hedgehog, caterpillar, butterfly, and May bug.

For older pupils the field is very extensive. They learn about the germination of seeds, the anatomy of plants, with the uses of their various parts—stem, roots, leaves, buds, flowers, and

fruit. They are shown how to plant slips, to plant flowers in pots, to graft, and to transplant. They are taught to lay out a small nursery, to prepare the ground, to sow seeds, and to care for the plants during their growth. The very important subject of fertilizers is fully explained, as well as the dangers from insects and the remedies. Then they learn how to gather seeds and how to keep them, and how to recognize poisonous plants. Gradually the whole science is unfolded. The pupils are taught the advantages and disadvantages of the various kinds of soils; how to use manure, and its virtues as compared with the various fertilizers; how to choose seeds, and the various methods of sowing them by hand, with tools, etc. As the plants grow they are practiced in weeding, thinning, hoeing, hilling, etc., and the effects of the various operations are explained. Plowing, harrowing, and rolling; harvesting hay, grain, turnips, potatoes, carrots; preserving the harvests in stacks, barns, and pits are operations for the advanced student. At the same time he is made acquainted with the best knowledge concerning animals. The pupil learns all about drainage and irrigation, as well as meteorological phenomena—rain, mist, dew, ice, wind—from an agricultural point of view. Obviously, a boy who goes through a complete scientific training of this kind must make a better agriculturist than if he got his knowledge in the haphazard way of our country; and this fact is proved by the great success of the Scandinavian farmer in America.

Girls, as well as boys, go through systematic training in the garden schools of foreign countries. They learn the qualities of a good-laying hen; how to care for their fowls; how to treat milk, to skim it, churn it, and to make cheese, and also the use of the various instruments for testing the density of milk, the amount of its acidity, and the quantity of cream.—*E. Theophilus Liefield, Consul, Freiburg, Germany.*

THE YOUNG NEGRO OF 1864—THE YOUNG NEGRO OF 1904—THE PROBLEM THEN—THE PROBLEM NOW.

It is not my intention in the discussion of this subject to augment the difficulties, powers, and triumphs of the young

men of forty years ago, nor to invent any golden opportunities or point out any glaring shortcomings to the prejudice of the young men of today; but it will be my aim to show the trials which the young men of 1864 endured, the difficulties which confront the young men of 1904, and what success each attained in his day.

All men are largely the products of the times in which they live, times full of tribulation or triumphs. So the young Negro is the product of the times in which he lives. Every age of human society has been lifted up by the soul forces in the men who were actors in that epoch. Augustus said: "I found Rome brick; I leave it marble." And thus by the indomitable will of the men in all times society has been made better or worse.

Washington found the British colonies in America struggling for political, and even physical, existence. He left them free and independent States. Lincoln found 4,000,000 human beings in bondage, the North, the South, the whole country groaning beneath the burden of human slavery. He left those 4,000,000 human being free, the South lightened of its burden, and the whole country in a freer, healthier, and holier atmosphere.

At the call of Mr. Lincoln and the American people the Negro young men came from the cornfields, the cotton patches, and the work-benches of slavery. Amid the awful scenes and conditions of those turbulent times they stood with axe, spade, and shovel on their shoulders, looking the black forests in the face wherein they should work out their own destiny. Surrounded by smouldering ruins, thousands of black chimneys, desolate homes, and wrecked plantations throughout the South, penury and want, poisoned society that always follows war, internecine strife, and the whole country intoxicated on human blood, there these young men stood, with uncertainty beckoning from the front.

They heard only the tolling of the church bells to note that now and then a spark of sympathy of man for man showed itself; lawless clans, which war breeds in all ages and all climes; robbery for honesty, crime for virtue, the murderous hand on every side; no homes, no bank accounts, few churches, few school-rooms, no legalized family ties, nothing save the encouragement of a few friends, faith in their muscles, and faith in God.

However, the scintillations of hope that flash from the light-houses which truth and righteousness have erected in every condition of human society could be seen in the midst of the storm that raged in those times.

There is somewhere in nature a benevolent influence for every malevolent action. So, then, when the war, with all the ills and crimes which follow in its wake, set out on its work of death, love and mercy came after. While these grim conditions, the product of wrong and hate, existed forces were at work to counteract their evil influence.

In 1861, almost simultaneously with the firing of the first gun at Fort Sumter, a school for Negroes was opened by kind friends at Fortress Monroe, Virginia. As war and crime swept over the land these kindly influences followed in their wake, pouring into the great wounds wrought upon humanity the oil of heaven.

So on and on truth and mercy followed through Virginia, Tennesse, Louisiana, and other States, until in 1864 we had a motley array of 100,000 boys and girls into 1,200 quickly improvised school-houses, taught by 2,000 white men and women—2,000 of the noblest, most self-denying souls that ever performed work, grander than that of angels among mortals below. We were eager then for an education, and begged for a chance to pay for it. On rolled this tide of spiritual activities for humanity, while war and devastation decreased, and by 1870, just seven years after the emancipation, the good conduct of the young men of that day had justified sympathizing humanity to give 2,677 school-houses, 3,500 teachers, and we were 150,000 pupils, a magnificent array, which would accomplish more than the billions of dollars spent and the precious blood spilt in that conflict between brothers.

Up to this time $3,500,000 had been spent by the Freedman's Aid Bureau alone; over $1,500,000 had been given by different benevolent associations of the North, and, thank God, we young men, who came up out of slavery, had given more than three-quarters of a million dollars for our own salvation.

Not that I love the beautiful characters leading our educational forces of today less, but if I could I would get angels from heaven, turn them into workmen, then I would select the highest place in the South, and there I would erect a monu-

ment, lifting its shaft above the stars in the clear blue of heaven, in honor of those 3,500 teachers who came down from the North and gave their lives to further lift up the Negro and give beauty, strength, and honor to our beloved Southland.

And on the very foundation of that monument I would put the names of Gen. Fisk, Dr. Cravath, Dr. Braden, Dr. Hubbard, Dr. Phillips, Dr. Rust, Joanna P. Moore, and their thousand associates, whose consecrated lives have not only made the Negroes of the South happy, but have made Nashville the Nashville of today—for Nashville is, as her soul forces are, black and white.

A prince can make a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might—
Guid faith, he mauna fa' that!
For a' that and a' that,
Their dignities and a' that,
The pith o' sense and pride o' worth
Are higher ranks than a' that.
Then let us pray that come it may—
As come it will for a' that;
That sense o' worth, o'er a' the earth,
May bear the gree and a' that,
For a' that and a' that,
It's comin' yet for a' that,—
That man to man the warld o'er
Shall brothers be, for a' that.

We young men came up out of slavery with more knowledge of the things for which you seek in your colleges and universities than "are dreamed of in your philosophies," while in nine cases out of ten we had a misconception or no conception at all of freedom or the value of a man we were free and possessed in a large measure those qualities that go to make up manhood.

In my own case, as I now look back, I can see the great value of my pre-literary education, which value was not known to me then. It is true that books were sealed volumes to me, but nature spoke to me on all sides, and invited me to commune with her and learn of her things the books did not contain. I heard the voice of nature. I learned the common names of all the grasses, weeds, trees, and other things of my world. I knew the variegated colors of the pebbles and stones. With soft stones for chalk I drew pictures of life on the original canvas of

the masters—the great flat rocks about me. I learned the habits and value of the birds of the air, the animals of the earth, and the fishes of the streams. I knew their haunts; we were friends.

With my barlow knife and of the things about me I harnessed the mountain brooks and streamlets to crude machinery, with now and then a slight invention. Of the wheat straw I made the best hats. Of the hickory and the willow and the oak I manufactured baskets and brooms. Of the shucks of the corn I made horse collars and foot mats. I raised my own hogs. I claimed my master's best horses and mules and cows, which were entrusted to my care. I cultivated my own patches of corn, cotton, and vegetables, and thus in all the varied industries of that world I found myself a farmer, manufacturer, and commercial agent.

Often groaning beneath the heavy weight of my own products, I trudged nineteen miles Saturday nights to transport them to my mother, who would take them off my hands and put them into the market. In all this I was then at the university, training for the great work God would place into my hands twenty years afterwards. At one time I was taken from the farm and hired out to be a nurse. While in this capacity it was my privilege to quiet the baby with one hand while with the other I turned the pages of an old magazine showing to my unlettered mind combats between men and animals, the pictures of which taught me of the animals and their habits. Fifteen years afterwards I found that I had been looking at pictures detailing the experiences of Marco Polo, Audobon, and others, and thus everywhere, from mountain side and valley, brook and river, earth and sky, I was getting information, though utterly ignorant of the language of books—that information which was to fit me for my life work. My story is the story of thousands of boys and girls who came along in my day.

What did all our antebellum training and thought mean to us? What did the opportunities to unseal the books mean to us at the close of the war? There had been but one idea held before us, and that was the master and the slave. We had seen but two men—the "not-work" white man and the "all-work" black man. To us everything that would tend to make us know more would bring to us the unearned ease and comfort

which we thought we saw exhibited in the life of the master, although the real master's life was full of labor and vexation of spirit. The master class came into the world amid slavery. I am sure there were many who would have manumitted their slaves, as some did, if they had not felt a responsibility for the further care of their slaves. Mr. Jefferson said that, while he desired the freedom of his slaves, he could not bear the thought of turning them loose with all their inexperience and improvidence. He felt that his obligations to them required his protection. I have no doubt that there were thousands who held this opinion. However, the South had its Legrees, whose hideousness was born of the infernal regions.

As you look over a great field of corn you will behold a few stalks greener and taller than all the rest. So in the midst of all these crude ideas of freedom there rose up a few of us who read in the blue sky what liberty should mean to every man; but the masses crawled along satisfied, appeasing their lower appetites and often imitating the lower side of the white element which sometimes was allowed near us in that day. Is it strange that there were many mistakes growing out of this misconception of freedom?

We were good slaves. We made good soldiers. We fought bravely for our freedom when the legal opportunity came; yet, notwithstanding all that, there was little thought of the conditions that would exist today. It was with us the living present, and we could have no dreams that were not the products of that time, influenced by all its lights and shadows. We were true alike to friend and foe. We hid away the jewels, precious stones and all, for the sustenance of "old mistress" and her children, entrusted to our care. Then we were true to the Federal soldiers, for we would pilot them safely out of all danger, but around those hidden goods. Does history record in any race, in any clime, such sublime friendship, that it would be approved by friend and foe? We protected "old mistress" at the risk of our lives, then joined the Yankee army and fought for our freedom and that of our loved ones.

When the history of all nations shall have been written and time itself folded up and laid away in the lap of eternity I doubt if such magnanimous conduct will ever be repeated. Col. Geo. H. Boker, who was the commander of a Negro regi-

ment, was so moved by the grandeur and bravery of the ex-slaves that he pays to them this glowing tribute:

"'Freedom,' their battle cry, 'freedom or leave to die.'
Ah! and they meant the word; not as with us 'tis heard,
Not a mere party shout; they gave their spirits out,
Trusted the end to God. And on the gory sod
Rolled in triumphant blood.
Glad to strike one free blow, whether for weal or woe;
Glad to breathe one free breath, tho' on the lips of death.
This is what freedom lent to the black regiment."

Then turning to the Anglo-Saxon soldier he said:

"Oh, to the living few, soldiers, be brave and true.
Hail them as comrades tried; fight with them side by side;
Never in field or tent scorn the black regiment."

This has been echoed of the strong black arm that has lifted the cotton god of the South far above all the other commercial gods of the world. This has been cheered by such men as Gen. U. S. Grant, Gen. O. O. Howard, Gen. Clinton B. Fisk, Gen. Wade Hampton, General Gordon, Hon. Henry W. Grady, and scores of white men, North and South, who have been glad to recognize the true worth of the Negro element of the American population, contributing so much to the wealth and prosperity of the American people and the world.

And, lastly, this has been echoed by the "old rebel" Gen. Joe Wheeler, who was borne into the thickest of the fight, at San Juan, upheld by strong black arms, which black arms won the battle, saved Theodore Roosevelt, and built for themselves and the country an everlasting monument of valor and courage, which will stand as long as the world lasts.

We worked on, studied and tried to get ready for something, but we did not think much about what that something was. At first to take part in the government as voters was, with us, as great privilege as the Athenian love for participation in the government of his time, which called forth the stinging rebuke of Aristophanes. That we should be officers and conductors in the government seemed fit and proper, since we observed the same in the masters of the South, who for most cogent reasons were adopted by us as examples.

So we still had crude ideas of freedom. "Freedom" meant to us a kind of personal liberty and pleasure, devoid of the

real responsibilities that come to every free man. We would leave our plow standing in the cotton row, the board unplaned, the door unhung, the horse unshod, the dinner uncooked and often uneaten, the dead unburied—all—and make a mad rush for the political rendezvous, to harangue and shout over the good times coming. But, thank God, that to the eternal credit of the men who came out of slavery these things soon passed away, and

"A change came over the spirit of my dreams."

How could such incongruous conditions continue long among men who had made good slaves? Among men who had exhibited courage on the battle field, undimmed by the bravest of past ages! Among men who had taken to the school-room with such willingness as to completely discredit the malevolent predictions of their worst enemies and more than satisfy the desires of their ardent friends! Among men who had thrust aside their own gods and fetiches and had accepted a God from a people, who gave that God with one hand and with the other applied the lash to the bare back of the recipient! I say, how can such men hold long to the wrong thing?

So more and more high ideals of the freedom of men began to dawn, and more and more honest black arms began to collect things of value for themselves and their former masters.

It was not long before the South began to be more benefited by free labor than it was by slave labor. In 1870, just seven years after slavery, the Negro was found with beautiful homes, thousands of acres spread over the Southland, live stock of every description, bank accounts, and all things which go to make up character and the sustenance of life. We saw that this was what "freedom" meant, and Negroes in all earnestness began to build churches, school-houses, homes, and, to our credit, just twenty-five years after Appomattox, the foundation was laid for all the wealth which we own throughout the length and breadth of the land today. The foundations of the institutions of learning and everything that goes to our credit today were established.

It was a period for the development of the grandest characters of our race. John M. Langston, Frederick Douglass, Bishop Turner, Bishop Payne, Sojourner Truth, Frances Ellen W. Harper, and others who had lived in both dispensations were now at the zenith of their glory.

Prof. Greener, Prof. Page, Peter H. Clark, and scores of others were hand in hand with the professors, North and South, laying a granite foundation for the mental development of the Negro in all times, a foundation that no man in days to come can destroy, regardless of strenuous efforts to show that the Negro began at the wrong end.

This was indeed a glorious age of Negro development in every character, in every sphere, and along every line of endeavor in this country. What is to come I do not know, but I do know what has taken place. Glory to God that in all of this some white men and women of the South were in sympathy with us, while from the North streams of milk and honey continued to flow in great abundance.

Such an age of industrialism as set forth has been described by Isaiah: "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smoteth with the hammer, him that smote the anvil, saying, It is ready for soldering. And he fastened it with nails, *that it should not be moved.*"—41 : 6, 7.

It was the desire of many people that the freedom of the slaves should be purchased. Mr. Lincoln was of this opinion, and rather than suffer the disruption of the Union would have been willing for this method of liberation. But God had another way. As God punishes every evil, He sets a price upon every good. For every good we enjoy we must pay a price, or, failing to do so, we must lose a good, by and by. The slave was made to pay for his pre-literary school life, which pay was drawn from him in the great plantation schools of the South in antebellum days. What Mr. Lincoln did not do in paying for the slaves which he liberated we ex-slaves and our descendants have done and are doing for ourselves. There were set free four and a half millions of slaves, who had a taxable valuation of three and a half billions of dollars.

In forty years we have accumulated in our own right more than one hundred million dollars and many hundred millions of dollars for our former masters, beginning without the owner ship of any property whatever. In the same ratio the Negro race will be able to pay for its freedom within seventy-five years after the Emancipation Proclamation by the increased values which shall come to the South through the instrumentalities of the labor of its Negro element.

What were the problems that confronted the young men of forty years ago? What were our ideals of our power of self-evolution? What were our ideals of the requirements of citizenship? What were our ideals of our final destiny in the race of peoples? What were our real duties and responsibilities? These are questions which come to me now. These are questions about which we young men of forty years ago did not think.

The real problems which we had to solve were few and simple. First of all, with only two hundred years of Bible instruction we were to exhibit a spirit of humanity that would call forth the approval of Bible people. How well we did this can be read in the records of those times. Those records show, as was stated by Emanuel Swedenborg nearly three hundred years ago, that the African has in him and exemplifies more nearly the spirit of the lowly Nazarene than any other race of people in the world. Swedenborg showed the Japhetic race, out of which sprang the Angles and Saxons, rich in intellectual vigor, art, inventions, and the destructive engines of war, but having few religious ideals, unless such thought can be traced to Zoroastrianism. The Semitic race, he showed, is the religion-making race of the world, Confucianism, Mohammedanism, Buddhism, Judaism, and Christianity being its principal products. Above all races he places the Negro, who, he says, is the most docile of all men; therefore the most susceptible to Christianity. The Negro stands closest to the throne of God, and, with one hand upon the altars of eternal truth, receives the spiritualities of that world and passes them down to the nations dwelling upon the globe. This Emanuel Swedenborg said nearly three hundred years ago.

If we do not become corrupted by the false gods around us, we will prove to the world that problem of love and mercy we have solved to that extent that a Southern white man proposed to erect a monument to the ex-slaves of the South. In church-building, in school-building, in throwing around this nation a chain of cotton bales, and in everything that was demanded of us we fulfilled all requirements, notwithstanding the depths from which we came nor the poverty of our surroundings. That we made some mistakes is true; that those mistakes were in accord with the times in which we lived is also true, and, in

consequence of the necessary gradations in all racial growth, were eminently correct. A great statesman once said, in trying to advance the cause of constitutional liberty in America, "I have no lamp to guide my feet except the lamp of experience."

Will not the great future intelligence accord to the Negro intentions of honesty, notwithstanding mistakes, growing out of his lack of experience, were made?

> "Darkness before, all light behind;
> Yet keep thy courage; do not mind.
> He soonest reads the lessons right
> Who reads with back against the light."

In the construction of the great bridges which span our mighty rivers the men enured to toil and hardship who started at the bottom of the stream and built the pillars upon which these mighty structures rest deserve some credit, if not as much as the trainmen who sit snugly at their posts, conducting magnificent palace cars crowded with the cosy passengers over these bridges across the roaring rivers.

Or who will deny that the workmen did their duty well in shaping the keel of the mighty ocean cities which carry millions over turbulent seas?

> "Honor and shame from no condition rise.
> Act well your part; there all the honor lies."

As Grecian civilization stood upon Babylonian shoulders, as Roman civilization stood upon Grecian shoulders, and as all the learning of those far-away times swept westward, standing on the shoulders of preceding intellectualities, is it not a fact that the magnificent array of the potentialities of Negro development of today stands on the pillars built by those hard-working men at the bottom of the rivers forty years ago—the honest workmen who built the keels of the magnificent boats forty years ago, of Babylonian feet and legs forty years ago? This I think the primary reason of highest thought will grant.

I have given in a very mild form the condition of society, the opportunities of those young men, their labors and results. The young men of today inherit all the good results of those labors. However, it will be fair to say that many generations will pass away before the mistakes made by the young men of 1864 will be corrected.

Some years ago a governor of North Carolina said that he could give but very little thought to the future; that the living present demands all the powers of his mind and body, and that if he could successfully carry out the duties of today the future would not complain of his shortcomings. While it seems to have been fixed by the Almighty that we must forecast, yet the greatest duty we owe is to the living present. Do every act well, for how true it is that

"He lives twice who lives the first life well."

Oliver Wendell Holmes says: "A boy's education begins one hundred years before he is born," evidently intending to show that it is the present lived well that must affect the future here and the future hereafter.

The young men of today were born with the bells of Negro colleges ringing throughout the land, with charity a-tiptoe, seeking where to place its munificence; with the States and the nation extending open arms and lavish hands; with opportunity in every direction, beckoning to success. You have the concomitants of opportunity and the spurs to manhood in the shape of obstacles on every hand, with prejudice and unkindness. These were the light afflictions of Abraham, Paul, Touissaint L'Overture, Lincoln, Douglass, Langston, and all men and women who have scaled the gamut of trial and reached the heights of success, where the "music of the spheres entrance the soul forever in its grander flights and triumphs."

When a boy grows to majority and steps beyond the threshold of parental control he assumes terrible responsibilities, and more terrible in proportion to the opportunities he has enjoyed. When a people surrounded by hardships and adversity, held only as chattels, with the responsibility of their mental and moral conduct resting upon their masters, become free, then God and man place upon them responsibilities tantamount to the conditions from which they sprang. Broader liberties and privileges increase obligations and responsibilities.

That all these new privileges and responsibilities are accompanied by obstacles and difficulties is true, but that such obstacles and difficulties can all be overcome by the forces which God has placed within the reach of every man is equally true

Every ill wind brings its blessing—a part of the sum total

of eternal blessing. Every volcano that shakes and cracks the earth brings us useful and precious metals. As with these precious metals in the earth, so with every adverse condition of human society. Good men are brought to the top, and sometimes whole races are placed in better conditions for usefulness to themselves and the world.

Some months ago I observed a small boy trying to fly a kite. The little fellow was running with the wind, which drove the kite and string about his legs, while he became vexed and began to shed tears. I said to him, "Wind up your string, lift the kite in the air, and run against the wind." This he did, and soon the kite rose grandly upon the wings of the wind, as he unwound the string with joy and delight, amid smiles. As the kite rose gracefully against the wind, so have men in all races, in all lands, ascended nobly upon the wings of adverse currents.

Hundred-gated Thebes, with her streets of gold, died when her enemies let her alone. Babylon, with her triple wall, 75 feet thick and 300 feet high, perished when left to ease and plenty. Greece went down when she was left to peace and comfort. Roman power was shattered when Roman manhood ceased to struggle. Toil and struggle mean life. Stagnation means death. Eternal effort is heaven's law of success.

I think you will note from what I have said that your problem is not alone one of money-gathering. If it comes to that, without a development of manhood, the time will come when long-haired barbarians will descend from their mountain fastnesses and take what they want of this world's goods. When Rome materialized herself, the sword of Brennus weighed more than all her materiality. There may be questions confronting you which are ephemeral and can be easily solved by a time-serving solution; but the questions which you are to solve are raised by the soul, for the soul, and must be satisfied by the soul. Milton has beautifully said:

> "The mind of itself, and in its own place,
> Can make heaven, hell; and hell, heaven."

This indicates the highest answer man is to give to all questions raised by the material world, which world may be in man or outside of man. But there are problems which you are to solve and upon which your salvation depends—problems that are heaven born.

First and greatest. Shall we anchor our hope and trust in all our trials in God and look for the principles announced by the lowly Nazarene? Will the one hundred and fifty thousand young men and women in the schools, seeking higher education today, go back to the bosom of their homes and erect there altars, as good Abraham did wherever he went? Altars of truth and honor? Shall this be done to the complete subjugation of unholy passion, of inordinate ambition, until the college young men and women shall have whipped from the race its criminal element? This must be done until all these ungodly creatures disappear. Let us sing with Kipling:

"God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet
Lest we forget—lest we forget!

"The tumult and the shouting dies—
The Captains and the Kings depart—
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

"Far-called, our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

"For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard.
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!

AMEN."

Second. The problem for the pursuit of education for exalted and useful manhood. The salvation of the race, here and hereafter, depends upon the answers to these questions. No song of voluptuous character; no oratory of a low order to corrupt and debase! No mentalities that do not have for their aim self-abnegation, self-sacrifice, the advancement of the human race, and the consequent lifting up of the Negro!

No corner too dark, no hillside too unyielding, no neighborhood too full of ignorance, penury, and want to be inviting to the young Negro man of today! Go out into the blackness of the night, take the stars for your witnesses, and consecrate yourself for this work. Ask that a double portion of the spirit of the Cravaths, Bradens, Hubbards, Phillips, Joanna P. Moores, and Rusts shall rest upon you. Then we shall have of the one hundred and fifty thousand boys and girls in our schools and colleges "a host more terrible than an army with banners," and a tread beneath which the earth shall tremble and give forth its criminal element.

Third. Carry forth hearts, heads, and hands so imbued with the great demands of intelligent living and so trained to work for God and man that the masses all over these States shall feel the warm breath of your encouragement and your helping hand to the extent that new life, new ideas, new efforts, and new accomplishments will be the result.

Fourth. The problem demands that you go from all these colleges armed with all the powers which human institutions can confer upon man. Build other schools, cultivate the farms, exalt the plow, lift up the dishrag, magnify the power of the broom, and by superior intellectuality turn matter into mind, but never materialize mind. This is what the highest thought of the age and all other ages will expect. This is what God and the angels require. Teach that labor in its most abject form degrades no man, but that man must lift up labor and dignify it.

Epaminondas, the old Theban, who had beaten back his country's foes on many a battlefield, fell into the displeasure of his rivals in politics. When he returned from war they succeeded in having him elected public scavenger. The grand old man, who had faced many a spear, said, "I will make my city the best scavenger she has ever had." He verified his promise.

His noble character is reflected to us across more than twenty centuries, while his enemies have long since been forgotten.

Fifth. You are required to put aside all tinsel, glitter, and glare which you maintain at the expense of true manhood. Again, let me quote the language of Burns:

> "What though on hamely fare we dine,
> Wear hodden gray and a' that?
> Gi'e fools their silk, and knaves their wine,
> A man's a man for a' that;
> For a' that and a' that,
> Their tinsel show and a' that,
> The honest man, tho' e'er sae poor,
> Is king o' men for a' that."

Sixth. All this well done, will make more clear your title to American cizenship and to the enjoyment of all the rights and privileges as guaranteed by the Constitution and laws of the Federal government and of the States. There may be an attempt to curtail or offset some of these privileges, but such a citizenship as I have outlined knows no color, no race, but is a citizenship which beats down all opposition. All opposition shall be broken in proportion as it hurls itself against the man who does the things God requires. That opposition falls powerless, broken, shivered.

After all, parties and denominations are but infinitesimal parts of mankind that can be bestrided as a rat-trap or crushed as an egg-shell between the fingers and thumb. Mankind is greater than a man. The sum total is stronger than any force emanating from it, and at your door, by your side, today stand the highest forces of American citizenship.

In Congress, the legislatures, pulpits, school-rooms, North and South, the best thought is on your side. Just as Elijah asked God to open the eyes of the young man that he might see the host about him, so we older men, who know that "righteousness exalteth a nation, but sin is a reproach to any people," ask you to be true and look up into the blue heavens, to the stars that twinkle and sing and dance, and read there your destiny.

When I came up out of slavery, I was met with a brass band, with the whole world in procession. When we young men of

1860 came up out of slavery, few things were required of us; but those things that were required we did with all our might, as I have shown, to the satisfaction of the world. When we stepped beyond the threshold of bondage, apologies and kind friends helped carry on our burdens.

Some years ago I went to Europe. Landing in Liverpool, the only question asked upon inspection was if I had whiskey or tobacco, which the officer soon determined for himself at a glance.

I passed French custom with the same simple ceremony as I had passed the English. From France to Italy the ceremony was just the same; but when I boarded the magnificent steamer *Paris* and approached New York, cosmopolitan in population, in ideas, in opportunity, in work, in everything, the inspection began miles before we reached New York and continued hours after we had reached the city. So much required for admission into this government! This government of thought and energy! This great government of new ideas!

So with you. Much will be required to become full-fledged citizens of the American Union. But that you will act your part well I do not doubt. A great general once said, "There shall be no Alps," and there were none. There shall be no mountains of prejudice and injustice which the educated and industrious Negro cannot surmount. These outbursts of which we read in the great daily papers are only spasmodic trials, which will work out for us great and exceeding good.

The South has more original parent stock than any other section of the country. That element, though at one time pro-slavery, is as much in the throes of the black cloud of ignorance and crime that comes through Castle Garden as we are; and wherever these outbursts occur, if carefully analyzed, will be found to have their origin from this source. Our true friends of fifty years ago, North and South, are our true friends today. That this condition will continue rests with you.

A Quaker friend told me some time ago that when he was some time wayward his father would say to him, "God grant, my son, that I shall never cease to pray for thee." God grant that our conduct will never be such as to cause our friends to stop praying for us.

I close with these beautiful lines from the poet Lowell :

"Right forever on the scaffold,
Wrong forever on the throne,
But that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

PRESIDENTS OF LIBERIA.

Joseph Jenkins Roberts.....1848 to 1856.
Stephen Allen Benson.....1856 to 1864.
Daniel Bashiel Warner .....1864 to 1868.
James Spriggs Payne.....1868 to 1870.
Edward James Roye.....1870 to 1872.
Joseph Jenkins Roberts.....1872 to 1876.
James Spriggs Payne.....1876 to 1878.
Anthony William Gardner .....1878 to 1884.
Hilary Richard Wright Johnson....1884 to 1892.
Joseph James Cheeseman.....1892 to 1898.
William David Coleman .....1898 to 1902.
Garretson Walter Gibson.....1902 to 1904.
Arthur Barclay.....1904 to ——.

On the 26th day of July, 1847, Liberia declared her independence and adopted a constitution which makes two years the term of office for the President. This term begins the first Monday in January of each even year. She has had eleven Presidents, of whom nine were emigrants from the United States, and two, Hilary Richard Wright Johnson and Joseph James Cheeseman, were natives of Liberia. The first President was inaugurated January 3, 1848, and the present administration is the twenty-eighth. President Roberts was elected six times; President Benson and President Johnson, each four times; President Gardner and President Cheeseman, each three times; President Warner, President Payne, and President Colemen, each twice; President Roye and President Gibson, each once. President Roye was deposed by impeachment October 26, 1871, and Vice-President James S. Smith assumed the Presidency and completed the term. President Gardner resigned on account of

ill health January 20, 1883, and Vice-President Alfred F. Russell assumed the Presidency and completed the term. President Cheeseman died November 12, 1896, and Vice-President William David Coleman assumed the Presidency and completed the term. President Coleman, owing to the disapproval of his policy towards the natives by the legislature, resigned December 11, 1900, and Garretson Walter Gibson, under an act of the legislature, took his place and completed the term. President Roberts when he first entered upon the Presidency was 38 years old; President Benson, 38; President Warner, 48; President Payne, 48; President Roye, 54; President Gardner, 57; President Johnson, 46; President Cheeseman, 48; President Coleman, 54; President Gibson, 69, and President Barclay, 49. The constitution requires that the election of President "shall be held in the respective towns on the first Tuesday in May in every two years," and the elections are held in the odd years

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THE FUTURE OF LIBERIA.

EDWARD W. BLYDEN.

To the Editor of The Liberia Recorder.

DEAR SIR: I am much obliged to you for your complimentary comments on my labors in your issue of July 9. I congratulate you on your rapid advancement at your age in work, in usefulness and in honors, in society, and in the church. Your full and free acceptance of most of my views—of course not all—I regard as somewhat of an endorsement from posterity.

I have often been asked to write a history of Liberia, and have given close attention to the subject; but the more I study the question the more I see that notwithstanding the heroic deeds of the founders of that Negro State, their strenuous efforts to make a history, they have made none—the sense in which history is ordinarily regarded. The history of Liberia so far has been the history of the American Colonization Society and of the missionary agencies which have operated in the country.

It is not generally known that the first emigrants sent to Liberia in the *Elizabeth* were sent, not by the American Colonization Society, but by the American government, and were not bound

by any laws as to their proceedings in their new home. Ship, money, and men were under the direction of the government's agents, with instructions to plant a settlement, build houses, &c. Their instructions said:

"You are not to exercise any power or authority founded on the principle of colonization, but to confine yourselves to that of performing the benevolent intention of the act of Congress of March 3, 1819."

This act was a purely philanthropic one and had no political significance whatever. President Monroe, in his message to Congress in December of the same year, said that the agents sent out by the government would receive—

"An express injunction to exercise no power founded on the principle of colonization, or other power than that of performing the benevolent offices above recited, by the permission and sanction of the existing government under which they may establish themselves." (See Dr. Tracy's Historical Discourse.)

The first settlers in Liberia were men imbued with the racial spirit. Had they been left to formulate a policy of their own they would naturally have adopted the best features of the African system which they found in operation.

They would then, of course, according to the crude ideas of those times, have been said to have relapsed into barbarism. But in that direction lay and still lie the national life and strength. The emigrants were followed by alien guides in religion, in society, and in politics. They came under a system foreign to the race, which diverted them from their natural line, rendering the people unfit to govern themselves and incapable of leading the aborignes. Everything was done on the model left in America. This was no evidence of inherent incapacity on the part of the people, but the result of circumstances over which they had no control. It was the immolation of nature to the exigencies of their condition. They were in strait-jackets. The alien system under which they worked contained a fatal taint, the cause of the early and continuous decline of Liberia as a genuine African State. This deadly disease lurked in the institutions brought from America—the "leeks and onions" of the land of Egypt (Numbers xi: 4, 5). This not only prevented progress, but made the colonists strangers in their fatherland, pitted them against their aboriginal brethren, and reduced a possible African

State—which Henry Clay described as "a republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects"—to the powerless and unsatisfactory condition which it exhibits today.

In 1847 the independence of the Republic of Liberia was declared, but it has not yet been *achieved*, owing to the incompatible influences to which reference is made above.

The new government of Liberia was not the result of popular feeling. It was not the growth of the soil. It was forced upon the people as a protective measure in consequence of the impositions practiced upon their revenue by foreign adventurers, who had no respect for a community which was neither a nation nor a colony of a nation.

The constitution of the Republic, invented in the United States and written by alien hands, was adopted without adaptation to local and racial necessities. The framers of this constitution, the philanthropic founders of Liberia, thought that they could dig up the wheat from the frosty plains of North America and plant it in the torrid rice fields of West Africa; that they could take in their fullest development the political, religious, and social institutions of the Anglo-Saxon and make them thrive among Africans in Africa. Has anything like this been done anywhere? Can it be done in Liberia? Constitutions, to be permanent and useful, must grow, must *become*, they cannot be *made* according to the whims and notions of individuals, however great or wise.

Liberia has had great men, as great as ever laid the foundations of a state. The wisdom and statesmanship of Lot Cary, Elijah Johnson, Hilary Teage, J. J. Roberts, Stephen Allen Benson, Daniel B. Warner have never been surpassed; but they worked in trammels. These men, in a nobler rivalry than that of party spirit, which in the last thirty years has prostrated the Republic, emulated each other in advancing the interests of the Liberia they conceived; but their exertions did not admit of brilliant success. They were the reindeer in the sands of Sahara, the camel in the snows of Lapland, trying to unite incompatibilities, to solder impossibilities. The result was dislocations and decay. Many of the settlements have died out, and others, instead of taking hold upon the country, are disappearing. Forty years ago I visited, on the St. Paul

river, the flourishing settlements of Virginia, Clay-Ashland, Louisiana, Harrisburg. I witnessed the operations of the steam sugar mills of Messrs. Sharp, Cooper, Lloyd, Anderson, and Washington, capable of grinding all the cane produced on the St. Paul, and more. I saw also extensive coffee farms. These settlements, with their appliances and machinery of civilization, are all gone. The natives, under their aboriginal system, have returned and taken possession of the sites of these former settlements founded on alien principles. Solemn object-lessons to the colonists of Liberia!

But immense progress has been made since those days. Science has altered the whole condition of life. The standpoints of men are shifting. The intellectual horizon is enlarged. The lessons taught by nature, pure and simple, are now being studied more than ever. The one-sided theories of men are losing their hold upon thinkers. Races and their work are being better understood. It is clear that Liberia cannot succeed as an Anglo-Saxon State, nor Liberians as Anglo-Saxons. Liberia needs no Secretary of War or Secretary of the Navy. In the early days of the Republic the Treasury Department did all that was necessary in connection with the militia and government vessels. She needs no army, and a navy is impossible. What the Republic really needs is a Secretary of Agriculture. Industrial and agricultural cadets are far more important for Liberia's work than naval or military cadets. It is not necessary that Liberians should be a community of soldiers, but it is indispensable that they should be a community of farmers. They cannot as a military community fight foreigners, and as a civil army of occupation they would be an expensive, if not a ridiculous, anomaly. They are not encamped in an enemy's country; they are domiciled among their own kith and kin. They are not likely to be attacked from without, and they are not exposed to domestic enemies. Why then army and navy? Why? Vast fields are before them for peaceful and successful occupation, for economic development, and for remunerative industry. In the days of the slave trade the settlers were forced to fight the natives, who were "the tools of avaricious speculation"—the agents of foreign slave-traders. The voice which they thought was the voice of the aborigines, and which they took to be hostile, was not the *vox populi*, but the *vox dia-*

boli—not the voice of the people, but the voice of the Spaniards and of Portuguese engaged in a nefarious traffic. The natives are with the Liberians every time and under all circumstances, if the latter only understood their privileges and responsibilities in connection with them, who are the flower of hope of the African continent.

I was glad to see in your article on my work the remark: "One view of the Doctor's in his speech accords very strongly with convictions which we are beginning to have." That view is: "The gift of the African does not lie in the direction of political aggrandizement." I am glad some of the young men are beginning to see this, so that the time may be near when there will be no more chasing an *ignis-fatuus*, and Liberians will enter upon the path open to them of giving attention to the economic situation, to the industrial conditions, to education, and to religion, handing over to our Japhetic brethren the financial and political complications which now so harass us, bringing neither honor, peace, nor profit. Our European friends cannot help us in religion. We must feel after and find God for ourselves. In politics and finance they can be of the greatest possible assistance. The President of the Republic, in his inaugural address (January, 1904), referring to this important matter, said:

"In discussing this question we should approach it not from the standpoint of passion or prejudices, but discuss it in a dispassionate, calm, and cool manner.

"Liberia was purchased for us from its native inhabitants by the European. The colony was founded by the European; its expenses paid by the money of the European until it declared its independence. They lavished their money on the establishment of schools and churches and other charities for the elevation of successive bodies of Negro colonists.

"He is still our banker. He still furnishes capital for our business enterprises. His money is still being poured out to build churches, to pay ministers, serving not only natives, but also Americo-Liberian congregations. He is still founding schools and colleges for our youth."

Let Liberians take the line of least resistance and be content, like the Jew, to eschew politics in its Anglo-Saxon sense and follow the lines to which as a race they are called. Such a

policy would not compromise the international status of the Republic, but leave it free to achieve its economic, intellectual, and spiritual independence.

The amendments of the constitution referred to in the petition published in your issue of the 9th instant were found to oe crying *desiderata* soon after its adoption. You will observe that I was among the signers of that petition. It is dated July 6, 1865. All the other signers, alas! but two are gone. It is a great but melancholy privilege to be one of only three living out of forty-eight signers to transmit to posterity and to emphasize the far-sighted and patriotic aims of those who have joined the great majority.

At the request of the city council of Monrovia I delivered the 26th of July address for that year, in which I enlarged upon the necessity for the amendments suggested in the petition. That address was considered so timely that it was repeated at Caldwell and at Clay-Ashland at the request of the citizens of those settlements. Mr. Warner, then President of the Republic, and Mr. Abraham Hanson, consul-general of the United States, went up to Caldwell to hear it redelivered. You will find it published in full in the volume of the *African Repository* for 1865, page 353, entitled "Liberia, its origin, dangers, and duties." I am glad you are advocating those amendments. I hope the time has now come for adopting them. They are even more necessary now than when first proposed, forty years ago. To quote again President Barclay:

"A new situation has unexpectedly been created for us during the last twenty-five years, and today we stand at the parting of the ways. The times have changed. We must change with them."

We *must* change with them. Circumstances too powerful for us will compel us to change. Let us hope that the period which has elapsed during the fifty-odd years since the Declaration of Independence was but a necessary interlude, not altogether out of harmony with the destiny of the race, a transition to a higher level of duty and of attainment.

I notice that you deprecate the utterance of Rev. Dr. M. C. B. Mason, colored secretary of the "Freedmen's Aid Society," on the subject of the emigration of blacks from the United States to Africa. You describe him as "physically a typical African;

on every feature is written the indelible mark of his race." Well, the inspiration of a race is in the race itself. Dr. Mason was not speaking at random, but under the influence of the racial spirit. Africa is not yet ready for the return of the exiles. Liberia is not ready. The exiles are not ready, and such utterances as those of Dr. Mason are now in order. They contain a serious admonition to Liberia. The lesson for us is, Utilize the aboriginal population and learn from them how to live and thrive in Africa. Liberia must adjust herself to African conditions. Prepare an African home for the exiles before they come, for if they were to come now and find Liberians living a *quasi* foreign life in Africa, which they too would adopt, the same decadence would affect them, and they too—even if the whole twelve millions came—would in course of time disappear from the scene, and African conditions would reassert themselves. The reindeer cannot live in the Sahara, neither can the camel thrive in Lapland. If our brethren come from America at this crisis, they would insist upon reproducing and perpetuating America in Africa. All the experience thus far gained by Liberians in sufferings and deaths, and dislocations would not avail to chasten their views. They, too, would have to waste generations in learning the truth, leaving only some Caleb and Joshua to enter the promised land of real African freedom. So Dr. Mason must keep them in America until things are ready here—until Liberia is strong enough to absorb the returning exiles and teach them the secret of African life and prosperity. A thousand years with the Great Arbiter of nations are as one day. The Jews for generations have been longing to return to the ancestral land, and they believe they have a promise in the Bible of this return. But they are yet far from it. Thousands of them are anxious to return, but there are thousands of others—the Dr. Masons among them—who believe that their home is in the lands of their exile. And now when everything seemed bright for repatriation, and there is a general movement called "Zionism" in that direction, their leader, Dr. Herzl, is suddenly taken away. There are mysteries in Providence, but no mistakes. When everything is ready, the long-expected day will come. When everything is ready, the Africans will return. But *we* shall not see it. Three hundred years yet will not be too long. Meanwhile, let Liberia take advantage of her opportunities.

Remember Longfellow's ardent and perplexed artist:

"Then a voice cried, 'Rise, O Master;
From the burning brand of oak
Shape the thought that stirs within thee!'
And the startled artist woke—

Woke and from the smoking embers
Seized and quenched the glowing wood;
And therefrom he carved an image,
And he saw that it was good.

O thou sculptor, painter, poet!
Take this lesson to thy heart;
That is best which lieth nearest;
Shape from *that* thy work of art."

I must close with a profound remark of Schiller's in his Philosophical Letters: "Rarely do we reach truth except through extremes—we must have foolishness * * * even to exhaustion, before we arrive at the beautiful goal of calm wisdom." (Quoted in Atterbury's translation of Sombart's Socialism.)

"God give us men. A time like this demands
Great hearts, strong minds, true faith, and willing hands:
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie."

—*Oliver Wendell Holmes.*

JOHN BULL'S BIG SHARE OF THE WHITE MAN'S BURDEN—ENGLAND'S COLONIES.

BY FRANK G. CARPENTER.

John Bull is the modern Sinbad the Sailor. The hero of the "Arabian Nights" was loaded down with the one Little Old Man of the Sea. John Bull has eight black, brown, yellow, or white lumps of humanity on his shoulders to every man, woman, and child in Great Britain, and his colonies cover the globe. He is the boss colonizer of the nations, the boss land-grabber and people-grabber. In one way or another he has

gotten a title to one-fifth of the land on the earth's surface, and he governs more than one-fifth of all the world's people.

It costs John a pretty penny to keep up his outside establishments. He has an army of 100,000 men scattered here and there through his various dependencies. He has established the biggest navy on earth to defend them, and he has piled up a national debt of enormous proportions.

At the same time the English believe their colonies pay. They say they could not exist as a manufacturing nation without them. They rely upon them for their raw materials, and they sell them a great part of the British home products.

The English colonial trade is enormous. In imports it gives Great Britain $547,000,000 worth of raw materials and foodstuffs every year, and this is more than the country gets from any place else outside the United States. As for us, we furnish John Bull the cotton with which he is clothed, and we spoon-feed his corpulent frame. In exports he sells his colonies a full half billion dollars' worth annually, which is about one-third of his whole foreign trade.

The British invest to a large extent in colonial securities. A look at the stocks sold here on the exchange shows that the undertakings represented are scattered over the globe. The market goes wild over the diamonds of South Africa, the gold mines of the Rand, and the wool products of Australia. You can buy stocks in enterprises of almost any of the colonies. There are coffee syndicates from Borneo, tea syndicates of Ceylon and India, sheep stocks from the Falkland islands, clove companies of Zanzibar, and indeed so many different trusts devoted to foreign investments that a page of this paper would not hold them all.

Great Britain has now more than four billion dollars directly invested in the colonies. Much of this is in loans at a low rate of interest, the government substantially guaranteeing the dividends. Some of the larger syndicates are under the patronage of the King. The British North Borneo Company, which is selling land and laying out coffee and rubber plantations about Sandakan, governs the country for England. It has built railroads and telegraph lines, and is selling lands under the guarantee of British protection. The British South African Company has been practically controlling Rhodesia, an enormous

territory in South Central Africa. It has a capital of $25,000,000, and its revenues are several million dollars a year.

The British East African Company, which has been operating in Zanzibar and along the east coast of the continent, has acquired hundreds of thousands of square miles of territory, and that added to the empire by the British South Africa Company is ten times as big as Pennsylvania. These companies have surveyed more than 10,000,000 acres of land. They have built towns and villages. They have laid down railroads and telegraphs and are opening up commerce in every direction.

Another colonizing company is operating along the Niger. It began with a capital of $5,000,000, and has made treaties with more than 300 African kings. It has a river fleet and has established trading stations. Through it the British have gained a territory ten times as big as the State of New York, with a population of 30,000,000.

But this is by no means all that the British are doing in Africa. They have already taken possession of the very best lands of that continent, and are making improvements in nearly every territory. Including Egypt, which they practically own, they have about one-third of all the land in Africa or, in all, a territory larger than the whole United States. Cape Colony is bigger than Texas, Natal and Zululand are larger than Maine, Basutoland is bigger than Vermont, and Bechuanaland is more than ten times as big as Indiana. The Transvaal is about twice the size of Illinois, the Orange River Colony is as big as New York, Rhodesia would make eight States like Missiouri, and East Africa, including the Nile basin, is alone about one-sixth as large as the whole United States. In the western part of the continent Nigeria is twice as big as California, Lagos and Yoruba are just about three times as big as New Jersey, and the Gold Coast province on the land behind it is not quite so large as Minnesota. Sierra Leone is four times as large as Massachusetts, Gambia is as large as Porto Rico, and Egypt, with the Soudan, governed by the English, has 1,000,000 square miles, or one-third as much territory as the United States proper.

These states are scattered throughout the continent, and the English are planning railroads for nearly all of them. The greatest enterprise is to extend the railroad from Cairo to the Cape, but there are also many minor lines. In Lagos, off the

West Coast, a road 125 miles long has been constructed. It cost $5,000,000, or about $40,000 a mile. Other roads are now being laid out on the mainland just opposite, and also in the Gold Coast, near by.

In Nigeria roads are planned from the coast to the interior. This country is one-tenth the size of the United States, and has connection by caravan with the Mediterranean through the Desert of Sahara, and also by the Niger with the sea. It has a large population, and a railroad will open up considerable trade. The Germans, French, and Belgians are also building railroads inland from the west African coast. The English are making wagon roads, and are also extending their telegraph lines.

South Africa is rapidly growing. It has had a boom since the close of the Boer war. A large number of new settlers have come in and new towns are going up in the Transvaal, Orange Free State, and in Rhodesia. New railroads are under construction, and there is a steady growth in commerce and trade. The imports from the United States are increasing, and they now amount to tens of millions of dollars a year. We are supplying many of the locomotives, cars, and steel rails for the new roads. Our steel dumping coal cars are being used, and our wagons are doing the treking over the high plains. American plows are coming in, and a great deal of the clearing is being done with American axes.

The towns of South Africa have all modern improvements. We sold 5,000 arc and incandescent lamps to one city quite recently, and the larger places offer a market for our street-car equipments. The countries are new, and many of them are being settled by Europeans, who have the same wants that we have, creating a demand for our goods.

The trade towns are rapidly growing, and there will soon be substantial cities in the south central part of the continent. Take Bulawayo. It has now more than 5,000 people, and it waxes like a green bay tree. It is almost 1,400 miles from Cape Town, but it has banks, clubs, public buildings, and a hospital. It has daily newspapers, with telegraphic news from all over the world, and as the capital of Matabeleland it promises to be a good-sized city. It is the same with Salisbury, the principal town in Mashonaland. Its population at the last hearing was

about 2,000, and it had already a race-course, a turf club, good hotels, a public library, and daily and weekly newspapers.

The great railroad development of the next few years is to be in East Africa. There are already extensive roads at the northern and southern ends of the continent, and these will be connected by the line from Cairo to the Cape. About half of the way has already been covered, and the total distance will be only 5,000 miles long, or not longer than the Trans-Siberian railroad with its Manchurian connections. Of this only 700 miles will pass through foreign territory. That will belong to the Germans, cutting their lands in East Africa. The remainder will be entirely British or under British control.

One-fourth of the new construction will be along navigable waters, and it needs only 1,500 miles more track to enable one to go by steam on cars and boats from one end of Africa to the other.

At present trains go from Cape Town to Bulawayo, or just about as far as from New York to New Orleans. From there it is 650 miles to Lake Nyassa, which is 340 miles long and is navigable for steamers. Goods and passengers can be transferred to the lake and carried to its upper end, where a railroad 180 miles long will bring them to Lake Tanganyika, giving 400 miles more of navigable water communication on that lake.

From the top of Tanganyika 300 miles of track will connect with Albert Nyanza and its 190 miles of water communication, landing passengers at Dufile, on the Nile. On the Nile 100 miles or so of railroads will be necessary to pass some of the upper rapids and cataracts, and then there will be 1,000 miles of navigation to Khartum. Indeed, I am told that an additional 1,300 miles of railroad would fill in all the breaks in steam transit from the Mediterranean to the Cape.

Cecil Rhodes estimated that $50,000,000 would pay the actual cost of completing the all-rail route to the Mediterranean sea. He figured that the road could be built for $15,000 a mile, which was the cost of a large part of the roads he built in Africa. He said, however, that double that amount should be appropriated for it, so that the probability is that the average cost would be $30,000 or $40,000 a mile. The Germans, who are building railroads from the East Coast of Africa westward toward Lake Tanganyika, estimate that their roads will cost them on the average $30,000

a mile. They have to climb the hills to the high plateau of the interior, and their country is very rough. The Uganda railroad, which runs from Mombasa, above Zanzibar, to Lake Victoria, has cost something like $30,000 a mile, and the Congo line, built by the Belgians, cost $50,000 a mile.

On the other hand, the roads in Bechuanaland have been made for $15,000 a mile, and in Rhodesia at an average cost of $19,000 per mile. At $30,000 a mile $36,000,000 would complete the connections with the lakes and the Nile and $90,000,000 would build the entire road, giving an iron track from one end of Africa to the other. Such a railroad will have connections with all parts of Africa, east and west. Short lines will be built to the Congo and also to the East Coast at Zanzibar, Mombasa, Beira, and Durban.

The metropolis of South Africa is Cape Town. It has with its suburbs about 90,000 people. It has fine public buildings, good residences, electric lights and street cars, and every sort of modern improvement. Kimberley, the center of the diamond industry, has 30,000, and Durban, the capital of Natal, is doubly as large.

These three towns are great commercial centers. Something like $90,000,000 worth of goods are annually landed at Cape Town, and more than $100,000,000 worth are sent away. This is exclusive of specie, and, now that the gold mines of the Transvaal are again producing heavily, the shipments of the precious metal will be large.

The trade of Kimberley is chiefly in diamonds. It exports millions of dollars' worth every year, although the quantity is now limited to the demand by the diamond trust.

All diamonds of value in Africa are controlled by the De Beers Consolidated Mines. This company has a capital of $20,000,000 and it declares dividends of from 40 to 50 per cent. It is now producing something like $50,000 worth of diamonds every day, or from $15,000,000 to $20,000,000 worth a year. Since its beginning it has handled about $400,000,000 worth of diamonds, and it has enough in stock to supply the world for some time to come. The De Beers trust employs about 8,000 blacks and 1,600 whites, paying out a quarter of a million dollars every month in wages alone.

The English are setting out a great many experimental plan-

tations in Africa. They are establishing tea, coffee, and cotton estates in the different colonies. In Natal there are a number of large tea plantations, which annually produce more than a million pounds of tea. The Clifton estate has 3,000 acres, and is worked almost entirely by native labor. The tea is picked by men and women and carried into the factories on their heads.

In Western Africa there are successful cotton plantations, and experiments with cotton are being made in Eastern Africa as well.

Rhodesia has some of the best grazing lands, and many Englishmen are now going there to rear cattle. The land is sold for 40 cents and upward per acre, and 3,000-acre farms bring all the way from $1,200 to $10,000 each. There are many towns going up in that territory. The buildings are made of brick, with wooden cottages in the suburbs. The people live comfortably, and it is not an uncommon thing to find a piano or a billiard table in a private house.

In Natal more than 200,000 acres are now cultivated. In the Orange Free State there are several million acres of farming and grazing lands owned by Europeans, and the same is true of the Transvaal, about which so much has been written within the past few years.

The mineral wealth of the English possessions in Africa is enormous. There are big coal mines back of Durban, and the gold mines vie with Australia and the United States as the greatest producers of the world. Many of the colonies have not been prospected as yet, and there are already 5,000 square miles of gold fields being worked by 300 different companies and syndicates. Uganda, which lies north of German East Africa, between Lakes Victoria and Albert Nyanza, is said to have gold, iron, and copper in paying quantities. The state is about as big as Kansas, and is now reached by railroad from Mombasa. The English capital is Entebbe, on the northern shore of Lake Victoria.

There is gold in the British colonies of West Africa, new fields having been recently opened up at Ashanti. There are said to be old mines in Rhodesia, which are now to be reopened, and the Transvaal alone can produce $50,000,000 or $60,000,000 worth of gold per year.—*The Evening Star.*

A JOURNEY TO KPONDIA HILL.

BY ERNEST LYON, MINISTER TO LIBERIA.

I have just returned from a trip into the interior. The objective point was Dobblees island, but the annual rise of the creeks and rivers rendered travel difficult, and we were compelled to end our journey at Kpondia hill, the site of an important native town, the entrance to which lies hidden in a dense forest.

The town is about 75 miles northeast of Monrovia by a straight line, but the circuitous route which we were compelled to take made the distance 100 miles. This distance will not seem great in a country where the inhabitants enjoy facilities of travel, but in a country where the substitutes for railroads, electric cars, stages, beast of burden, and all other means of modern travel are human beings, it is considerable to the traveler, who is compelled either to walk or to be carried in a hammock.

The traveler who travels by hammock finds himself swinging to and fro, suspended from a horizontal bar whose ends rest on the shoulders of two stalwart natives, who rush him at breakneck speed through narrow and uneven paths, over dangerous ravines and huge logs which block the way. Sometimes the unequal height of the carriers occasions much suffering to the victim, which the native enjoys richly.

The absence of railroads and of every other vehicular convenience for travel in Liberia is a serious drawback to the development and prosperity of the Republic. For this reason very few Liberians venture into the interior. Except soldiers and traders, the Liberians are absolutely ignorant of the interior of their country. They prefer to go to Europe for pleasure and recreation, although the interior of Liberia is said to be rich in products, beautiful in scenery, and healthful in location. Only the foreigner ventures. Because of his willingness to assume the difficulties of the journey he becomes at once the object of curious wonder.

Up to this time the writer and the secretary of the legation have gone farther into the interior than any of our predecessors, except, perhaps, Mr. Seys, who came here as a missionary and

was afterwards appointed vice-consular agent, nearly fifty years ago.

Our party consisted of T. R. McWilliams, professor of science in the College of West Africa, as scientist; E. Harrison Lyon, as photographer; Mr. Zacihus Kennedy, a Liberian road commissioner; a botanist, a student of native customs, and nine natives to carry food and luggage, making fifteen persons in all. Several rare specimens of flora and fauna were collected and many interesting pictures were taken of the chiefs and their people. As there is no appropriation to meet the expenses incident to such trips, which are taken in the interest of American trade and commerce, all obligations must be met from the private resources of the minister and the secretary.

We left Monrovia Thursday, April 28, at 3 p. m. The route took us up to the head of the St. Paul river and thence to Harrisburg, the base of operations for Dobblee's island. Here we calculated upon securing a sufficient number of natives to accompany us as carriers; but, this being the season for planting, we found it impossible to hire any one, and were compelled to walk to and from Kpondia hill, a distance of more than 200 miles.

After leaving Harrisburg, a Liberian town inhabited by civilized people, we found no roads entitled to be called such leading into the interior, either to or from native towns. They are all crooked and labyrinthine. They are made crooked to mislead the enemy and to render his approach to a town difficult during a tribal war. The aborigines give themselves no concern about obstacles in the road. They cut down a tree and leave part of the huge branches lying across the path. They never think of removing them except when compelled to do so by a Liberian commissioner. They prefer either to climb over or to go around, and to swim a creek rather than to take the trouble to cross it by the bridge. When an old road is abandoned, it is flagged by placing a branch as an obstruction at the fork of the path. The native knows what this means and takes the new road. The reason given by the natives for leaving obstructions in the road and for making them narrow and winding is not only to bewilder the tribal foe, but also to render it difficult for the Americo-Liberian to find them in their native fastnesses. It is strange that more attention is not given to the building of

roads and to the bridging of creeks, especially those which lead to important centers, which are so essential to the perpetuation of Liberian independence.

The way to Kpondia hill lies through 37 native towns and half towns, having each from 100 to 600 inhabitants. They are built largely in the midst of dense forests or upon the top of steep hills. The distance from one native town to another of the same tribe hardly ever exceeds 3 miles, and the population is never more than 2,000. The houses are constructed of mud and thatch. No marked improvement is visible in this section on the primitive style of house-builders. The interiors of the houses are clean, and so are many of the towns. Although a goodly number of the men in these towns speak and understand English, some few reading and writing it with astonishing accuracy, the knowledge does not make any difference in their mode of living. Climatic conditions and social environments force them to a strict adherence to primitive customs. The municipal officer of every town is styled the chief, and of the half town the headman. All disputes are settled by them.

We arrived at Tecker Town in time to witness the burial ceremonies over the remains of the king's daughter, who had died three days previously. Her death was evidently occasioned by physical exhaustion. She undertook a journey of 40 miles three days after becoming a mother. Her relatives, however, concluded that her somewhat sudden death was due to witchcraft, and the whole town accordingly set about finding the witch. The memory of the dead was honored by the customary dance, which consisted of hideous yells and physical contortions, leaving the women in a state of exhaustion and the men in a state of frenzy. The ceremony closed with repeated volleys from firearms to announce to the spirits on the other side the coming of the departed. Upon the grave was left a brass kettle, some of the wearing apparel of the deceased, and some articles of food.

To discover the witch the suspected party was forced to swallow poison made from the sassy-wood bark. According to the theory, the guilty cannot live with a dose of this concoction, but upon the innocent it will have no effect. Many innocent persons have been the victims of this superstition, until recently an antidote has been discovered, which the suspects carry concealed.

The hill is 20 miles from "Woodie," the interior station of the Mount Coffee mission, where our party rested a night. The journey took us through a dense forest 10 miles in extent, which abounded in rich and valuable timbers. One mile from the entrance of the path which leads to the summit of the hill on which the town is built is an open field more than 1½ miles square. The entire area of the field is covered with large timbers, intended to obscure the path and thus to render the entrance to the hill difficult to find without a guide.

The mean altitude of the hill is about 1,500 feet above the level of the sea. It rises abruptly about 600 feet above the surrounding country, which gives the traveler a magnificent and picturesque view of rolling hills, fertile valleys, and verdant plains, through which meander healthful streams, wherein fish and game abound.

The king received us kindly, and gave us his house, which was an improvement on the surrounding huts. He is himself a tall, spare, but well-built man, with keen eyes and sharp features, rather dignified, and good looking. The flat nose, thick lips, and big teeth the native African is frequently represented as possessing are no part of the features of this man, and his people partake of the same even and intelligent profiles. The usual picture does injustice to the native Africans in Liberia.

The next and most important step before retiring is to "dash" the king until "his heart lies down"—an aboriginal expression which signifies satisfaction. The dash, which is equivalent to a tip, consisted of a piece of white cloth, tobacco, pipes, salt, and matches.

The aborigines of Africa are divided into tribes. They are distinguished by their physical features as well as by certain tribal marks and differences of dialect. Unity is almost impossible on account of tribal animosities, which cause constant feuds that make seriously against the prosperity and growth of the country. The tribes which dominate this section of the country are the Golahs and the Pessys (not the better class of the Pessys, but a conquered class, over whom the Golahs rule).

The Golahs do not bear a good reputation among the civilized population. They are described as being thriftless, tricky, incorrigible, and always on the alert to drive a sharp bargain. This is due, it is said, to their contact with European civiliza-

tion. They have been touched by the bad side of the white man and have copied his vices, but not his virtues, to the detriment of their self-respect.

The Pessys, it is said, are more docile and innocent, more industrious and skilled in the useful arts. They are superior to the Golahs, both in looks and in the perfection of their physical manhood. They are tall, erect, and well built, swift in movement, and athletic in appearance. These characteristics give them a decided advantage over their neighbors. The Pessy is popularly regarded as the strong man of the forest. The traveler feels safer with him as a carrier than with a native laborer of any other class. Why, with his superior strength, he allows himself to be in bondage to his inferior is one of the problems of interior African life.

The traveler would conclude from appearance that Africa must be a land of warriors. Every man appears as a warrior. He seems to live always in the fear of the enemy and in the shadow of the great evil, which prompts him to go armed from head to foot. With his sword he defends himself from the enemy, and with his charms he protects himself from the evil. His arms, which are a part of his dress, consist of a short sword, a country knife, a spear, and a bow and arrow, which he uses with great precision. It is of frequent occurrence for boys between the ages of 8 and 9 years to stick a piece of chip about an inch and a half in width in the ground or on a limb of a tree, and at a distance of 200 feet to split it in halves with the arrows from their bows.

The country knife is indispensable to the native. It is his most effective weapon of defense. With it he can successfully meet the attacks of the boa-constrictor and many of the ravenous beasts and poisonous reptiles, of which he has but little fear. The only animal which he seems to fear is the baboon. He will entrap an elephant, chase a leopard, and pursue a hippopotamus, but he will fly in mad haste from the hideous yells of a baboon, which resemble the cry of a man in distress. This sound unnerves him, and, despite his reputation for courage, he will desert you in the densest forest. Our party had an illustration of this during the trip. When in the midst of a thick bush, 10 miles away from any settlement, we heard this doleful noise, which we mistook for the cry of distress of per-

haps some misguided traveler. The natives came to a halt. They knew what it was, and in their discomforture started to leave us in the thickest forest, but the sudden discharge of our firearms brought them to their senses.

Continual tribal wars in the interior have resulted in the depopulation of whole sections and in the extermination of thousands of families. Africa is the most thinly populated of the continents, there being only 13 persons to the square mile. Liberia is never without tribal wars. The natives are always fighting, to the detriment of the country. Gold, ivory, and cattle, which formerly came to the markets of Monrovia, have been diverted into other directions because of better protection to life and property. This fact contributes to the scarcity of fresh meat at the capital.

Women are invaribly the cause of every contention. Wealth among the aborigines is based solely on the number of wives, boys, and cattle possessed. The man who has the most wives can easily be king. The abduction of one of the wives of a Pessy man and the refusal to give her up when demand is made is *casus belli*. The men of a captured town are frequently put to death in the most cruel manner, while the women and children are reduced to abject bondage. Of these the king takes the lion's share, and distributes the remainder among his followers. The children are frequently sold, pawned, or given to satisfy financial demands, very often among themselves, or to members of neighboring tribes, or sometimes to Liberians, who pay the price for them and then keep them under the apprentice system until they reach maturity, when they are given their liberty, if they do not abscond in the meantime.

The Gree-Gree and Devil Bushes are secret institutions for the moral, social, and religious development of the youths of both sexes. The head of the Gree-Gree Bush is called a Zoah and the head of the Devil Bush a Country Devil. The term devil has not the same significance as in our language. The location of these bushes or lodges is in the thickest of the woods. The paths leading to them are labyrinthine. Every precaution is taken to keep the uninitiated away. The weird tales told by the natives themselves and the air of mystery which is made to surround everything which relates to them are sufficient to guard the curious from approach. Yet, lest some man should

stray accidentally into the entrance, a white cloth is tied on the tip of a pole at the head of the path as a danger signal. This is always sufficient warning. These bushes are the most popular institutions in West Africa among the non-Christian natives. Their purpose, in the main, is an exalted one. The Gree-Gree Bush is pledged to the preparation of maidens for their life-work. It instructs them in the secrets of womanhood, as well as the principles of their religion. So impressive are these lessons that Christianity itself is said to be powerless to remove the impressions in after life. The purity of those trained by them is vouched for. As a safeguard men are strictly forbidden, not only to enter the lodge, but to be found anywhere in the vicinity of one. Disobedience is a grave offense. The penalty is death, and there is seldom any escape. Poison is administered by a relative if necessary to carry out the intention of the Zoah.

It is astonishing how quickly the foreigner degenerates in Africa .He is himself conscious of this degeneracy, but is apparently powerless to overcome the downward tendency. Climatic conditions influence the mental and moral as well as the physical and social environments. Africa is the home of some peculiar maladies; among the most violent are the fever, the ulcer, the kra-kra, and the yaws. A stranger in coming to Africa is sure to have the African fever or its equivalent, which sometimes manifests itself in an ulcer, which has been known to fasten itself upon the body with all its hideous consequences for more than twelve years. The climate and the fever leave the victim with his energy gone, his health impaired, and his will shattered. Europeans find it necessary to make annual trips to the Madeira islands or to the continent to build up the waste places, for which there seems to be no remedy here.

The social life of the interior has a degenerating tendency on the morals of the foreigner also. Illustrations in social and moral degeneracy are numerous among white and black foreigners. These victims have not been confined to the secular life, but have been found in the religious life also. Men and women who came to teach and to lift up have been found among the victims not merely of heathenism, but of wanton immorality.

Liberia and its native population have been badly treated. Many who come here come apparently with very little purpose

to do the natives good. They seem to come to get all they can from the country and out of the people without any reference to their moral and intellectual development. Their aim is to get rich quickly and retire to other parts more congenial. This has been unfortunate for the native. It is commonly asserted by foreigners when comparing the native on the coast with his neighbor in the interior that they prefer to deal with the latter, who has had no contact with European civilization. They say that contact with civilization teaches the native man to be less honest, moral, and docile. The observation in many instances is quite true. The heathen has been corrupted; he has been cheated and made the victim of sharp practice; he has been demoralized by strong drink of the meanest brand, which has left him sullen and suspicious. It is unfair to attribute this degradation to contact with European civilization. It is contact with selfish greed.

This region is the scene of extensive missionary enterprise, operating under boards in the United States. The oldest is the Muhlenberg Lutheran mission. The next is the Mount Coffee mission, independent in character, but maintained by free-will offerings from the followers of the Church of Christ at Passaic, New Jersey. Both these missions have interior stations and are struggling to stem the tide of ignorance and superstition.

The problems which confront these missions are many, serious, and difficult of solution. The missionaries themselves will carry more weight with their testimony than anything we might say. The *Liberia and West Africa*, a monthly journal published at Monrovia and edited by Dr. A. P. Camphor, a missionary of the Methodist Episcopal church, says in an editorial entitled "Our work in Liberia," in the issue of May, 1904:

"After operating in Liberia for nearly three-fourths of a century, the Methodist Episcopal church in Liberia in 1904 has a membership of a little more than 3,000 full members and probationers. During all these years the accessions to the church have averaged about 47 a year. We might, with some accuracy, say that 75 per cent. of these are American Negroes or their descendants."

The head of the Mount Coffee mission, who has spent ten years in this field, writes in the same journal of the same issue, under the head of "Christian native colony:"

"Missionaries in this part of Africa all agree that the field is hard and discouraging. Let us note in particular two facts:

"1. The adult native population seems wedded to heathenism. After many years of labor the average worker sees but little results.

"2. Hence mission work has become largely educational. We take the children of the natives and try to train them up to become Christians. This is better than nothing, but we must confess with shame that children could be trained up to be Mohammedans, Brahmans, or disciples of any other false religion. Therefore, even though we gain children as converts, it does not reflect full credit upon the gospel of Christ. But what is worse, mission children go back into heathenism. Remember, I am not speaking of any one person's work, but the average of all. Heathen relatives, hereditary impulses, lusts, laziness, and other forces prove, in most cases, too strong for the boy trained at a mission station, and back he goes to the old life."

Many of the missionaries have adopted the barter system in their work among the natives. This places the missionary on the same level with the trader. The enormous profit made is a temptation to good men, many of whom have turned aside for filthy lucre. From 150 to 200 per cent. sometimes are easily made on some things. The government has been liberal to the missionaries in allowing free entry to everything used by them in their work. The Muhlenberg station ships coffee to the United States. A lady who has been a missionary at Monrovia for twenty-five years deals in kerosene oil and other commodities, which are sold at a profit. The popular opinion is that some of these bartering missionaries are quite as much interested in their wares as in the souls of the heathen. It would be far better if the boards in the United States under whose auspices they operate would relieve the workers in Africa from this practice by supplying them with sufficient means with which to carry on the work without it.

As far as we can learn, the philanthropic people of the United States supply all the funds which come to the Republic of Liberia for the support of missionary enterprises and educational work. The first experiment in foreign mission work undertaken by the Methodist Episcopal Church was in Liberia.

The society for nearly 70 years expended a large amount of money. In previous years as much as $40,000 was spent annually. In these latter years, as the work has become somewhat self-supporting, only $13,000 is expended annually. Among the foreign mission establishments supported by the Protestant Episcopal church of the United States is the one in Liberia, for which $40,000 come annually from that church's philanthropic communicants. The Presbyterians and the Baptists of the United States have not been behind in missionary experiment. The Liberia College, the national institution, is aided by bequests left by Americans interested in the intellectual development of the people. As far as we have been able to learn, no other nation helps. No charitable institutions are supported by European philanthropy, although European merchants monopolize the trade. It is quite true, according to the British consul's report on trade in Liberia for 1903, that "America is not represented by a single firm." It is strange that the nation has allowed others to reap what it has sown; but it is well represented in the higher ideals of human endeavor and in an extension of Christian benevolence, which must continue to redound to its national credit.

Currency is absent from this section. The natives bring their products—coffee, palm oil, palm kernels, palm wine, kasada, starch, piassava, ivory, skins, venisons, camwood, rubber, beeswax, honey, gold, precious stones, sheep, goats, cattle, ginger, kola nuts, and other things—and for these they get from the merchant cloth, salt, tobacco, pipes, gin, cutlasses, brass kettles, iron pots, trinkets, beads, handkerchiefs, powder, caps, shot, stock fish, looking glasses, combs, Florida water, and other commodities, all of which are sold at large profit. For instance, cloth purchased in England at 3 and 5 cents a yard is sold in trade for 24 cents.

England and Germany seem to have a monopoly of the trade. Their factories are located within easy reach of the natives, and their agents penetrate the interior. The goods are manufactured with special reference to Africa and the Africans. That they do a good business may be inferred from the preferred claims of a German firm for $150,000 against a Liberian merchant doing business at Monrovia.—*Monthly Consular Reports, October, 1904.*

LIBERIAN COFFEE.

The following table, prepared from the statistical report of Minister Johnson, shows the exports of coffee from Liberia in the December quarter, 1903:

Quantity and Value of Coffee Exported from Liberia in the Quarter Ended December 31, 1903.

Ports.	Quantity.			Value.		
	England.	Germany.	Total.	England.	Germany.	Total.
	Pounds.	*Pounds.*	*Pounds.*			
Monrovia	7,917	258,031	265,948	$399	$13,473	$13,872
Grand Bassa	2,948	7,594	10,542	336	393	729
Sinoe	1,120	2,840	3,960	89	107	196
Maryland	.....	900	900	.....	45	45
Cape Mount	2,170	1,560	3,730	130	94	224
Marshall	.....	1,871	1,871	.....	91	91
Total	14,155	272,796	286,951	$954	$14,203	$15,157

During the quarter neither the United States nor any other country, save England and Germany, imported any Liberian coffee direct. This is strange, because of the splendid quality and strength of the Liberian coffee; and yet it is not strange, because of the excellent transportation facilities between Liberia and the two countries mentioned. Liberian coffee is considered by experts to be one of the best qualities of coffee. It is used in the great coffee markets to strengthen and give flavor to the weaker kinds; but for the Liberian coffee contained therein many of the popular brands would be without that delicious flavor which commands for them such wide markets.

A few years ago, when the *Lemileia vastatrix* wrought such havoc among the coffee trees of Ceylon, India, Java, and Brazil, Liberia plants, because of their ability to resist the attacks of the pest, were used to replace the old trees.

Until about 1896 Liberian coffee commanded from 18 to 22 cents a pound in the markets of the world, and large and flourishing coffee farms sprang up. But following the simultaneous large-scale production of coffee in Ceylon, India, Java, Brazil, and other places in West Africa, under the latest improved

methods of cultivation and with the best machinery for hulling and the final grading, there came a disastrous decline in the price. It commands now from 5 to 8 cents per pound. Large coffee farms are often abandoned to woods. Yet possibly the price of Liberian coffee would rise if the coffee farms were placed under scientific cultivation; if, through washing or other processes, the beans were made to lose a certain bitterness, objectionable to some; if the coffee were presented to market in better condition by grading, and if there were substituted the best and most improved hulling machinery for the crude pestle and mortar, which break many beans. As it is, with better and more general advertising in the United States, the real and distinctive merits of the Liberian coffee would lead many Americans to avail themselves of one of the best coffees of the world.

GEORGE W. ELLIS, JR.,
Chargé d'Affaires, Monrovia, Liberia.

ONE METHODIST COLLEGE FOR AN ENTIRE NATION.

BY ALEXANDER P. CAMPHOR.

We have often felt, as we considered the struggles and embarrassments of work in Liberia, that if the church only knew the possibilities that lie within the reach of our college in Monrovia, the magnificent and productive territory, with its whitening fields, that the institution encompasses, the new awakening and yearning cry on the part of the people for light and knowledge, and the efforts we are putting forth under trying circumstances and with limited resources at our command, we would be given immediately ample equipment, such as would enable us to do a work for Africa worthy of our name and which would bring most gratifying results for the church in the near future.

The field is large and inviting and in the midst of a great heathen population. Ours is the one Methodist college with a territory whose limits embrace the entire Americo-Liberian nation. From Cape Mount, the northwest extremity of the Republic, clear down to Cape Palmas, the southeast limit, an area occupying the entire seaboard and stretching north and northwest back to the French line of our hinterland, an area covering a

space equal to the State of Nebraska, not to speak of the regions beyond, our college may wield a far-reaching influence, gathering its raw material from the wilds of heathenism and the tangled jungles, to be transformed and made polished stones for the building of our God. In this territory we have scores of tribes yet to be reached in considerable numbers by the refining and uplifting influences of the Christian school. The stalwart Krooman, the high-minded Mandingo, the prepossessing Vey, the war-waging Golah, the trade-loving Pesseh, the promising Grebo, the tractable Bassa, and others—all splendid specimens of physical manhood—are yet virgin soil which the Christian teacher may cultivate with hopes of encouraging results.

Within recent years there has been a wonderful awakening of interest in Africa. With the developments that are daily taking place on the continent, the achievements in commercial, industrial, and political life, scientific triumphs in solving the problems of health and sanitation, there has come a corresponding change in conditions which is gradually transforming the old death-dealing Africa of one hundred years ago to a new Africa, with amazing possibilities and with a future that brightens with the advancing years. Liberia is feeling the thrill of this new life, and is gradually entering upon an era that promises larger and better things for the future. A few incidents will illustrate this. Last January, amid universal rejoicing, Mr. Arthur Barclay, one of the most progressive and liberal of men, was inaugurated President of Liberia. His policy as foreshadowed in his inaugural address aims to accomplish, among other things, the conciliation and incorporation of the aboriginal population, the guaranteeing of a greater measure of commercial freedom to foreigners in Liberia, and the encouragement of agriculture on a broader and more improved basis, and thus bring about a more independent and vigorous domestic life in the country. Just recently the government settled amicably, after years of much delay and annoyance, its northwestern boundary between Sierra Leone and Liberia, and gained upward of twenty-seven towns, with a large native population in each. At present a Liberian commission is sitting in Paris in the interest of the Franco-Liberian boundary. Today the good news reaches us that, after a "palaver" of several weeks, in which the President, his Cabinet, and official advisers, together with the powerful

kings and chiefs of the interior, engaged, at last mutual and binding agreements have been reached, the latter agreeing to bury their war clubs and take solemn oaths to keep peace forever, and ever afterward to settle disputes by arbitration. This will usher in the dawn for a brighter day for Liberia, for nothing has been a greater obstacle to its progress and growth than incessant tribal wars.

These are favorable signs and opportune moments for the church. The strengthening of this one and only college, with its affiliated schools, giving to it a proper and adequate equipment, may mean for the church victories hitherto undreamed of in the Dark Continent.

The College of West Africa is one of the few educational centers in Liberia. It is the one central school of our entire Liberian work. It has an interesting history contemporaneous with the national life of the Republic. A goodly number of the leading men and women of the country were students there in their youth. Among its former pupils are Methodists, Baptists, Episcopalians, and Presbyterians. The school, therefore, fills a unique place, its work and mission being directly related to the progress of a nation in the midst of heathen surroundings, struggling against great odds to develop a national and religious life. The institution has just claims upon all those who are interested in the redemption of the millions of Africa, to which Liberia stands a hopeful agency.

During the last eight years, under our administration, the school has continued without a single break, an unparalleled fact in its history of 65 years. It had suffered many interruptions previously; teachers sent out by the board had either died or had abandoned the work because of failing health. But latterly its continuity of life has greatly contributed to its growth, but considerably added to our embarrassment to properly care for and maintain it. We have enrolled upward of 100 students annually, whose attendance has been good. The school is thoroughly organized, is of college grade, and has a scientific, musical, theological, and industrial department. Associated with the college are our 26 primary and preparatory schools, scattered in other centers of the state. About 1,000 students attend these schools, representing both the Americo-Liberian and native African. Their advancement in morals and learning is marked

and gratifying. In a word, we are doing for Liberia and West Africa what the great schools of the Freedmen's Aid Society and Tuskegee are doing for the Southland—furnishing a lever by which Africa is rising into power and intellectual life.

In these eight years, with the strong backing of Bishop Hartzell and the coöperation of my associates in the work, the school has made a good record. We have graduated two classes of 19 students from the English course, prepared teachers for schools, and students for a more advanced grade of work; organized and given general oversight to a complete working system of education for the church in Liberia. This has greatly stimulated the educational life of the Republic. We have improved the art of printing in the country, encouraged journalism by establishing a $6,000 printing outfit, with cylinder press and steam-engine, job presses, and other accessories, thus enabling us to print four newspapers in up-to-date style, together with a large amount of job work.

Many flattering words have come to us bearing on our work in this and other departments. A leading editor in this country when presented with a copy of our monthly journal, printed by our native boys under the direction of Mr. Allen, said that it was the cleanest specimen of the printers' art he had seen from Africa. General Latrobe, of Baltimore, said concerning the work of our paper that any community that could publish such a newspaper as *Liberia and West Africa* has at least strong foundations for a prosperous future. A Liberian prominent in the affairs of the State, when attending one of our college exercises, said: "I must say that your pupils acquitted themselves in a manner that brought great credit upon their instructors and caused the thinking minds of the community to cherish great hopes for the perpetuity and future greatness of the college."

These testimonials unsolicited and this brief presentation reveal something of the character, magnitude, and influence of our work in Liberia; but that work is rapidly growing, and our needs are urgent and pressing: 1. We need a large three-story building, with accommodations for girls' and boys' dormitory, teachers' rooms, chapel, and recitation-rooms. Such a building would cost $10,000. It would greatly relieve our embarrassment and place us in position to do a larger and better work. 2. Scholarships of $25, $50, and $100 annually for the training

of native youths for ministers, teachers, and skilled artisans. What magnificent objects for the gifts of philanthropists! What splendid opportunities to uplift a whole nation and disperse the darkness from a long-benighted continent!

The work of the school is classified as follows: English, normal college preparatory, and college departments, together with the theological and industrial schools. The English department embraces the primary, grammar, and high school grades. The normal course is designed to prepare teachers for their work. There is a great field for the teacher in Liberia. The college and college preparatory departments aim to give a classical education. The course embraces a respectable course in classics, mathematics, science, music, philosophy, and literature in grades similar to the schools of our Freedmen's Aid Society. The theological school aims to give young men that systematic preparation which will send them forth able and intelligent ministers of the gospel. It is a cause for deep concern that there has not been any direct and permanent effort made that the young men of our church in Liberia might receive a regular ministerial education, and yet we have been in Liberia since 1833. Last March we organized a promising class of seven young men and started them with the Bible, the Discipline, Stevens' "History of Methodism," Field's "Handbook of Christian Theology," and Nast's "Larger Catechism." Dr. Ernest Lyon, Professor W. H. Hawkins, and myself constituted the theological faculty. Who knows what this small seed, planted in faith and hope on the shores of benighted Africa, may become if properly nurtured and cultivated?

The Industrial School is designed to emphasize the practical side of education, teach the dignity of labor, and pave the way for industrious, intelligent, and independent citizenship. The work already being done in our publishing house and in our home in training our girls is a practical demonstration of the value and importance of this work.

There being a great demand in Liberia for military training, such a department was organized at the opening of the school year. The instructor in this department, Colonel Dennis, ex-Secretary of War, is appointed by President Barclay, President of Liberia. His salary is paid by the Liberian government.

Our faculty numbers ten, all of whom except Colonel Dennis were educated in America. Our average enrollment is 125, and

it would be much larger if we had the funds to enable more to take advantage of the opportunities our school furnishes.

At present we are occupying four buildings, two of which we own and the other two we rent. Our main building is used for both residential and school purposes, being the home of the president and his family and the lady teachers, and at the same time a dormitory for girls. Our boys reside in the rented houses, where they occupy quarters over the rooms of our professors and their families. The fourth building is our printing house, a plain one-story stone building, which was rebuilt and fitted up about four years ago. Our main building is of two stories, brick, with stone foundations. This building was erected in 1849 at a cost of $10,000. Then it was described as the "finest building in the Republic;" but now, after fifty-five years' standing, it has considerably aged, the severities of the climate, long drenching rains, torrid heat, together with the destructive termites, contributing to its deterioration. Every available space about the building is occupied. We have been compelled to convert piazzas, hallways, and living-rooms into recitation and study rooms and office in order to meet our growing needs. We have had one recitation-room divided among three teachers, and each hearing his class at the same time, while other classes were being heard on the piazzas and in the halls. Even now our girls' dining-room is used at night as a sleeping apartment for our smaller boys.

The people are poor, and are, as a rule, unable to contribute anything toward the education of their children. To make any showing at all as a church institution we must be able to provide scholarships for about 150 or 200 beneficiary students. The schools of the Protestant Episcopal and Lutheran churches and of the state do this, and unless we make similar provision for Methodist students our youth will gradually leave us. But for the special gifts which kind friends in this country have recently begun to send us and the little sums we collected during our furlough—not to speak of the personal sacrifice we have freely made of our salary ever since we have been at the head of the school—the undertaking of making a creditable showing with other schools would be simply impossible. Something ought to be done to strengthen and dignify our one Methodist college in all Africa, and it ought to be done now.—*The Christian Advocate.*

LIBERIAN LAW OF APPRENTICESHIP.

BY ERNEST LYON, MINISTER TO LIBERIA.

Liberia regulates the apprentice system by legislative enactment. Following is the statute:

"That the probate courts shall have the authority to bind out as an apprentice every orphan child who has no estate, and also every illegitimate and vagrant child until the age of 21 years if a boy, or 18 years if a girl, to any discreet person applying for or willing to receive such child. Said master or mistress so receiving said apprentice shall covenant to teach said child the art, trade, or craft which he or she may follow, and also to instruct, or cause to be instructed, said apprentice in reading, writing, and arithmetic, and also to pay to said apprentice at the expiration of his or her time the sum of $12; all which stipulations and covenants, together with the age of the apprentice at the date of the indenture, shall be inserted therein. Any parent or guardian may bind his or her child or ward according to the above provisions or such other terms as may be agreed upon by the parties contracting. The indenture shall be authenticated by the names and seals of parties contracting, and shall in ten days from its date and execution be deposited in the office of the clerk of the probate court of the county in which the apprentice resides, under penalty of $21. No such indentures shall be transferable except by and with the consent of the probate court.

"The court of quarter sessions shall at all times hear and determine in a summary way all complaints of apprentices against their masters and mistresses, alleging undeserved or immoderate correction, insufficient allowance of food, clothing, lodging, or instruction; shall make such judgment thereon as in its judgment the necessity of the case may require, and may, if in its judgment it thinks fit, revoke the indenture and bind the apprentice to some other person for the unexpired term of the indenture. The said court shall in like manner hear and dispose of all complaints of masters and mistresses against their apprentices for misconduct or desertion without good cause. Any justice of the peace is authorized when the court is not in

session, on receiving good information of the improper treatment of any apprentice, to summon the master or mistress to appear before him, and, should the circumstances of the case demand it, he may require the master or mistress to enter into a recognizance to appear before the next session of the court of quarter sessions to abide the determination of said court in the case. Should the master or mistress fail to enter into said recognizance with sufficient surety to appear as aforesaid, the justice of the peace shall place said apprentice under the care of some suitable person, whose duty it shall be to have the said apprentice before the court as aforesaid at its next session.

"That recaptured Africans, landed here under the operation and authority of the laws and treaties of this Republic, may be apprenticed to citizens of this Republic under the following regulations: Males under the age of 14 years shall be bound until they reach the age of 21 years; over 14 years, for the term of 7 years; females under the age of 11 years shall be bound until they reach the age of 18 years; those over 11 years shall be bound for 7 years. All persons to whom such recaptives shall be bound shall give annually to every male thus bound 3 shirts, 3 pairs of trousers, 1 jacket, and 1 hat or cap. Girls and women shall be suitably and decently clothed. All such apprentices shall be kindly and humanely treated, and all proper diligence shall be required of those to whom they may be bound to instill into them the principles and to initiate them into the habits of civilized life."

Many of the missionaries secure their native pupils in this manner. The price of a boy varies from $20 to $25 in trade. The system has its advantages and disadvantages. We have had an opportunity to note both the good and bad side of the practice. If the people who secure these children are good and conscientious, the new relation generally results in benefit to the apprentices. In this way some Liberians have been a blessing to the benighted heathen, while others have ignominiously abused their privilege.—*Monthly Consular Reports.*

ITEMS.

Bishop Joseph C. Hartzell left New York on the steamer *Lucania*, Saturday, January 14, returning to the field over which he has episcopal supervision. He will first visit Liberia and, at the request of Bishop Scott, will be present at the session of the Liberia conference, at which Bishop Scott will preside, meeting February 17, at Sinoe. From Liberia Bishop Hartzell will proceed to the East Coast by way of Cape Town, and will give several weeks to examining the Methodist missions in Portuguese East Africa and Rhodesia. After holding the East Central African mission conference at Umtali, he will return to the Madeira islands to look into the work there. Thence he will proceed to Angola to hold the session of the West Central Africa mission conference and to give some time to studying the needs of that portion of his field. His trip thus far will have occupied about a year, so that he will reach Liberia in time for the session of the Liberia conference, early in 1906. Bishop Hartzell will be absent from the United States about a year and a half, unless there is some urgent reason for his return before that time. Previous to his departure the Bishop had an interview with President Roosevelt and Secretary Hay, and received letters addressed to the diplomatic and consul officers of the United States located in Portuguese territory, and a letter instructing the United States ambassador at Lisbon to secure for him an audience with the Colonial Secretary and, if possible, with the King of Portugal, all in the interest of Methodist missions and to further the success of our work under the Portuguese flag.—*Southwestern Christian Advocate.*

Piassava in Liberia.—During the December quarter of 1903, 2,602,057 pounds of piassava were exported to England and Germany, in return for which Liberia received $72,447. Of the total number of pounds exported, England bought 35.6 per cent. and Germany 64.4 per cent. Liberia received $15,157.26 from these countries for coffee in the same months. Of both commodities, Germany bought to the value of $30,333.42 more than England. While coffee is commonly regarded as being the chief article of Liberian export, for this quarter it brought $57,289.72 less than piassava. The low price of coffee has caused many farmers to turn their attention to other products, and piassava bids fair to be to Liberia what coffee was.

Piassava is a fiber made from the bamboo tree, and is used in Europe to make brooms, brushes, and the like. In Liberia the bamboo is placed in water until the outer covering decays. It is then beaten in a forked stick, erected for the purpose, until there remains only the fiber, which is weighed and bound in bundles much as is American wheat, except that it is bound at both ends. This is the best method of obtaining the

bamboo fiber. The other method, beating the bamboo dry, breaks many of the strands and produces an inferior fiber.

The following table, from the reports of Minister Johnson, shows the quantity and value of the piassava exported during the last quarter of 1903, by ports and destination:

Quantity and Value of Piassava Exported from Liberia in the Quarter Year Ended December 31, 1903.

Ports.	Quantity.			Value.		
	England.	Germany.	Total.	England.	Germany.	Total.
	Pounds.	*Pounds.*	*Pounds.*			
Monrovia ...	118,997	411,036	530,033	$4,192	$11,475	$15,667
Grand Bassa.	500,391	310,394	810,785	14,096	8,643	22,739
Sinoe	146,035	363,977	510,012	4,407	9,408	13,815
Maryland ...	57,528	153,151	220,679	1,701	4,373	6,074
Cape Mount	78,293	204,529	282,822	2,439	6,136	8,575
Marshall.....	28,000	229,726	257,726	846	4,731	5,577
Total....	929,244	1,672,813	2,602,057	$27,681	$44,766	$72,447

—*George W. Ellis, Jr., Chargé d' Affaires, Monrovia, Liberia.*

PALM KERNELS IN LIBERIA.—The quantity and value of palm kernels exported from Liberia in the last quarter of 1903 are shown in the following table:

Quantity and Value of Palm Kernels Exported from Liberia in the Quarter Year Ended December 31, 1903.

Ports.	Quantity.			Value.		
	England.	Germany.	Total.	England.	Germany.	Total.
	Bushels.	*Bushels.*	*Bushels.*			
Monrovia ...	607	715	1,322	$582	$686	$1,268
Grand Bassa.	2,280	3,291	5,571	2,554	3,228	5,782
Sinoe	534	2,530	3,064	534	2,529	3,063
Maryland .	1,339	4,396	5,735	1,346	4,467	5,813
Cape Mount.	826	4,506	5,332	826	4,506	5,332
Marshall.....	.....	344	344	.....	344	344
Total....	5,586	15,782	21,368	$5,842	$15,760	$21,602

Palm kernels, which are the product of the palm-oil tree, are very important in the life and trade of the native African. They have a varied utility, but are principally used for making an oil called nut oil and a sort of butter called palm butter. Abroad they are used for the manufacture of soap, candles, and artificial butter.

The finest groves of oil palms are found in Liberia at Cape Palmas, where for miles the graceful trees wave their branches. The decline of Liberian coffee has caused some farmers to consider the palm as a possible staple upon which to bestow their future labors.—*George W. Ellis, Jr., Chargé d'Affaires, Monrovia, Liberia.*

West African Cotton Culture.—It is announced that Sir Alfred Jones has bought 60,000 acres of land in Sierra Leone, which is to be immediately devoted to cotton-growing. He has also bought an estate in Lagos, covering 50 square miles, originally and still in part a coffee plantation, which he will plant largely in cotton. There is said to be abundant native labor at low wages available for these enterprises, and transportation facilities are fairly good.

It is also announced that an African steamer has recently landed at Liverpool the largest single shipment of cotton ever grown in West Africa, amounting to 14 tons in bales and a quantity otherwise packed, which experts proclaim compares favorably with American and Egyptian cotton. The total African product, it is stated, cannot be gauged by the shipments, as natives and settlers are retaining large quantities for their own spinning and manufacturing.—*Frank W. Mahin, Consul, Nottingham, England.*

English Lion on American Silver.—Under date of August 11, 1904, the Secretary of State, in a communication to the Department of Commerce and Labor, states that he has been informed that the English Parliament has passed an act prohibiting the further use of the English hallmark on American-made silverware.

Agitation in favor of the passage of the measure has been carried on for several years. It was asserted that an enormous quantity of American-made silverware was sent to England for hallmarking with the English lion, so that it could be passed off elsewhere as English made. The use of the hallmark on silverware made elsewhere will in future be illegal.—*American Consular Reports.*

New York-West Africa Steamship Line.—Several communications have reached this office stating that a corporation under the name of the New York and Liberia Steamship Company has been organized under the laws of the State of New York, with headquarters at 116 Broad street, New York city, to furnish direct mail, freight, and passenger service between New York and the ports of Liberia. It is stated that this com-

pany also purposes to touch at Cape Verde islands, Senegal, Gambia, Sierra Leone, and as far south of Liberia as Akkra, on the Gold Coast.

Such a company, properly managed, in my opinion will receive the support of the people of Liberia, and will mark the beginning of a new chapter in the commercial expansion of the United States. West Africa is one of the most inviting commercial fields in the world. Prolific in production, rich in minerals, varied in products, and great in the magnitude of its wealth, it is the justly sought prize of the industrial nations of Europe.

Notwithstanding these facts, such a company must begin under some difficulties. It must acquaint itself with the local conditions peculiar to West Africa. It must meet the powerful competition of old and well-established European lines, with millions, secured from Africa, at their command. But it can succeed, withal, as American industrial life has succeeded, along special lines, in putting its products in successful competition in the domestic markets of the older nations of Europe by the superiority of its organization, methods, and service.

The successful operation of this line will do much to arouse American manufacturers to a participation in the increasing profits of West African trade. It will afford the only relief against the loss, delays, and damage incident to the indirect communication now obtaining between the United States and West Africa, notwithstanding which many take their chance in an endeavor to secure American goods. It will fill an economic want long felt by those familiar with this coast.—*George W. Ellis, Jr., Chargé d' Affaires, Monrovia, Liberia.*

Bank in Liberia.—The French government has authorized the French West African bank to increase its capital and to open a branch in Monrovia. Hitherto the finances of Liberia have been almost wholly in German hands, though there has been no bank in the Republic.—*George W. Ellis, Jr., Chargé d' Affaires, Monrovia, Liberia.*

Prospect of Increased Trade in Liberia.—The tribal wars which so long have interrupted and reduced the commerce of Liberia have been recently brought to a close. Under the influence of peace, work in abandoned districts will be resumed, native roads and highways will be reopened, all the machinery of native industrial life will be set in motion, and there will be a marked increase in all Liberian consumption. The trade between the civilized Liberians and the tribes along the coast will be uninterrupted. There will be an effort among the European powers to outstrip each other in supplying this new demand. This is an opportune time for Americans to enter, through Liberia, the constantly increasing West African trade. The natural resources of the continent, the multiplying agencies being introduced to commercialize its millions from every quarter of the globe, the capacity and desire of the African to take

on the ways of civilized man, and the rivalry of European powers combine to urge America to include West Africa in its commercial expansion and to consider in earnest a lucrative field, its entrance into which has been too long deferred.—*George W. Ellis, Jr., Chargé d'Affaires, Monrovia, Liberia.*

AFRICA AND THE FUTURE.—"It is becoming more evident every year that one of the most significant phases of the future economic rivalry of the world will have its base in the tropics. o steadily has the tide of empire taken its course northward in the past that we are apt to forget a strong tendency now operating in the opposite direction, namely, the gradual shifting of the economic base of history southward." That's what an English wri ter of note said recently in an article in a leading American journal.

When Africa was sliced up among the European powers, a little more than a decade ago, it was for a twofold purpose: to furnish an outlet for the overcrowded portions of Europe and create a larger market for her manufactured articles. Territorial lust brought Europe to Africa, and she is here to stay unless the Africans rise up and in the strength of their might possess the land; not physical might, but mental and industrial and commercial. European immigration to Africa has not been what it was at first thought; but when science shall have solved the problems of health and sanitation on the West Coast and the natives shall have become reconciled to European government, either from force or from the expedient of policy, the influx of Europeans will steadily increase. Just what relation the native blacks will sustain to the foreign whites must be determined not by the white man's caprice, but by the black man's preparation for a contest which is sure to come.

Europe wants the black man to forever be a hewer of wood and drawer of water. If he ask for more, she becomes suspicious. If he organize for his own protection, Europe shouts, "The black peril is beginning to materialize." American Negroes are desired in Africa, but not as an intelligent acquisition, with all the opportunities of citizenship, nor to teach their undeveloped brother the better ways of a higher life, nor to pave the way for the establishment of black rule in Africa, but simply to suppy European mills with a sufficient quantity of cotton. Cotton is king.

Whether or not Europe will make abject slaves of all Africans remains to be seen. The Congo is a veritable hell, and something approaching a condition of slavery already obtains in South Africa where the white man lives in sufficient numbers to safely inaugurate such a policy. Momentous changes will take place on this continent during the next hundred years. Liberia and Abyssinia are the only two independent black governments in Africa. The natives are beginning to realize that their very existence is in jeopardy. We are glad to see the steps that are being taken by the natives to save themselves from European aggression.

Europe comes not as a schoolmaster. She is not actuated by humanitarian motives. Her motive is one of selfishness in the extreme. She regards herself as the minion of heaven and the propagation of her civilization as the special decree of Providence. Wherever she goes she carries her own code of ethics, the keynote to which may be summed up thus: You must either adopt the new order of things or get off the earth.

A greater transformation must be evident if the African is to adequately face the imperialism of heartless Europe. The "strenuous life" must be preached throughout Africa if the natives are to be prepared for the contest of the future.—*Liberia and West Africa.*

The Destiny of the Black Man.—Benj. Kidd.—It is becoming more evident every year that one of the most significant phases of the future economic rivalry of the peoples of the world will have its base in the tropics. * * * That the pressure to develop the resources of the tropics in the future will be great and continuous and will surpass in intensity anything of the kind in the past, may be taken for certain. * * *

Nearly every tropical country, the economical development of which has been attempted, is at present struggling with the question of the supply of labor for the elementary operations of industry. As the economic pressure of civilization to develop the tropics continues, the cry is everywhere going up for races able to sustain the burden of the development which the tropics are destined to undergo. In response to this pressure it is possible that we shall witness in the future almost as large movements of population in the tropics as history has witnessed in the temperate regions; but it will be the races who are best able, and who are best prepared to take their share in the strenuous development to come to whom the future of the warmer regions of the world belongs. It is the gospel of work which will be the gospel of the future in the tropics. * * *

In circumstances like these those who have the true interest of the Negro race at heart and who are aware of the immense possibilities before it in the regions of the world for which it is naturally fitted see also how urgent and important it is that the Negro should be brought under the influence, the training, and the conditions which would fit him to hold his own in the time to come. They see especially how important it is that there should be brought into being a kind of race-ethos, which would set before it certain ends and ideals and steadily aim at attaining them. * * * At a recent conference of the bishops and clergy of Mashonaland on the Negro question facts of this kind were strongly insisted on. The necessity of training the race in the conception of work was held to be vital. The necessity for training not only in individual but in social responsibility was held to be largely involved in the discipline of work and in the education which in time followed in its train. Nothing, it was felt, tended to so depress a race and to handicap it in the future as a low economic state, in which, with the absence of all but the

most elementary animal wants, there was a lack of the first incentive to strenuous and sustained work.

As one looks at the position of the Negro in the United States today one cannot help feeling what great possibilities lie before the race in such a country and what a great part the American Negro might play in the gradual creation of such a race-ethos as has here been described. No more powerful influence can operate in the elevation of a people than race-consciousness working toward a worthy ideal by clearly conceived means.—*The Independent.*

West African Trade.—The indifference of American manufacturers and exporters to the commerce of West Africa and the total absence of American ships from these waters, contrasted with the shipping and commerce of Europe therein, presents a subject for the serious consideration of American exporters.

The significance of West African trade has impressed me primarily through the great commercial activities of the most powerful industrial nations of Europe. Without figures, which are not obtainable here, it is impossible to give the volume of this trade, but it must be large to sustain steamship lines to and from the great European ports of Marseilles, Bordeaux, Havre, Barcelona, Antwerp, Hamburg, and Liverpool. From Spain, Portugal, France, Belgium, Germany, and England it is estimated that a commercial fleet of nearly 150 ships is employed. A single company, Elder, Dempster & Co., has in its West African service nearly 75 steamers, while A. Wörman, of Hamburg, has more than 30. This alone is sufficient to invite American exporters to consider more earnestly a field in which Europeans manifest such a lively interest.

Except the Republic of Liberia, the entire West African coast has been appropriated by European powers. In strictly coast possessions a rough estimate would place the countries in the following order: France, England, Germany, Portugal, Spain, Belgium. With the exception of a small strip of Morocco, the possessions of Spain consist of islands, and Belgium has very little of the coast, yet the possessions of both form a necessary part of West African trade interest.

For the entire West African coast commercial statistics are not available. I have been able, however, to collect the commercial statistics of the English possessions, which will confirm the impression already obtained from other sources.

	Imports.	Exports.
Gambia	$1,721,845	$1,669,900
Sierra Leone	3,497,945	2,093,150
Gold Coast	10,432,720	4,904,710
Lagos*	4,300,000	5,703,050
South Nigeria	7,209,820	7,159,045
North Nigeria†	408,420	342,210

* Imports estimated.
† For the year 1902.

It will be seen from the foregoing table that these English West African provinces consumed $5,698,685 worth of goods more than they exported in 1903. It is estimated that the profits on the imports into the British West Coast possessions in 1903 ($27,570,750) were at least $8,000,000. Add thereto the profits realized on the exports from those possessions, and it is easy enough to realize the incentive to English commercial activity in West Africa. It is hardly probable that England monopolizes the trade of her colonies, but that she has the lion's share there is no doubt.—*George W. Ellis, Jr., Chargé d' Affaires, Monrovia, Liberia.*

Industrial Conditions in Liberia.—A short time ago Liberia sent representatives to Germany to examine the sources whence a large part of Liberia's imports are derived. The trade relations between the Empire and Liberia are decidedly in the former's favor. Hence personal contact between the representatives of both countries must make for even better results.

The laws of fifty years ago passed by Liberia have hindered normal, healthy development. They stand in the way of industrial progress. The law that forbids foreigners to buy Liberian land and the law that forbids foreigners to carry on trade in the interior are calculated to contract trade where development is needed. It is a mistake to confine the active energies of the foreigners to the ports opened to them.

In other lands these laws might not be so bad, but here they hinder development. Another evil is the constant warfare among the natives in the interior. This disturbs trade relations, besides having a demoralizing effect on those who are looking on. No one is willing to invest large sums in an enterprise over which he exercises no kind of control. Under existing trade relations and conditions the Liberians own the land on which the warehouses, banks, and business blocks of Liberian cities are built. Even when houses are built by foreigners with foreign money the deeds must appear in the names of Liberians. It is easy to see that industrial success under such conditions is doubtful, to say the least. If Liberia is to move forward, if her resources are to be developed by means of foreign capital and foreign skill, her government must repeal these laws. Only thus will the Republic reap the rich reward that awaits the successful investment of capital in the country.

Since Liberia has no bank, German and Dutch houses transact all the government's financial affairs. As there is very little money in circulation, the government is often obliged to pay its officials by means of notes. Almost every Liberian is a governmental official. These notes are discounted at 25 per cent., and are afterward used to pay duties and taxes. The money of the country is supposed to be the same as that of the United States, yet only 2-cent pieces circulate; all the rest is English money, gold and silver.

The fiscal year ends September 30. During the fiscal year 1902–'3 Li-

beria's income amounted to $353,104, of which $316,112 were for customs duties.

The expenses amounted to $338,481. A good deal of Liberia's income is derived from a poll tax that is paid by emigrants and by those who seek employment on steamships. Some of these pay as high as $5 each; others $1.

The population is made up of the natives and former American slaves, the latter looked upon as the Liberians proper. There are 1,700,000 blacks and 70 whites (Europeans) in the country. Most of the trade is in German hands. Since 1897 the country has been regarded as a self-supporting trading community. The principal products or exports are piassava, coffee, palm nuts, and caoutchouc. The imports are rice, cotton goods, ironwares, brandies, and powder. The trade for the six years 1897 to 1902 was as follows:

	Exports.	Imports.
1897	$228,480	$99,484
1898	238,476	162,554
1899	431,494	215,152
1900	396,032	181,118
1901	295,358	184,688
1902	363,902	172,074

Thus the exports were always larger than the imports, showing a balance in Liberia's favor. Of the export trade of 1902, 97.8 per cent. was in the hands of German houses. Of the imports, German houses handled 48.8 per cent. In other words, 73.3 per cent. of Liberia's trade passed through the hands of Germans. The exports of 1902 show a very considerable increase over those of 1901, while the imports fell off. The increase in exports was due to larger shipments of piassava, coffee, palm nuts, and gold coin. The decline in imports is due to a decrease in the purchases of weapons, shelled rice, ships, etc., and woodwork.

Monrovia, the capital of Liberia, is visited by German, British, French, Italian, and Spanish vessels. In 1903, 76 German ships of 126,912 tons, 62 British ships of 95,186 tons, 5 French ships of 7,680 tons, 1 Italian ship of 1,137 tons, and 6 Spanish ships of 8,710 tons visited the port.

Thus the total for all countries except Germany is 2 less than the total for the German Empire, and the total tonnage was 14,199 tons less. Of the British ships only 42, with a tonnage of 71,000 registered tons, came from Great Britain, while 20 British ships, with 24,177 tons, came from Germany.

Liberia has large quantities of undeveloped mineral lands. There are large quantities of iron and considerable gold. Corundum abounds, which leads to the belief that rubies and sapphires may be found. So long, however, as Liberia passes laws excluding Europeans from her hinterland just so long will the Free State lack the enterprise necessary to successfully develop her resources.

A more liberal trade system will lead also to a better development of her ivory trade. The tusks, though short, are of excellent quality. The

land is rich in rubber trees, but these are not properly looked after. Coffee culture, once profitable and prosperous, has fallen off because the native planters were not careful enough in drying and were dishonest in its preparation for sale, mixing broken and unripe beans. The same is true of ginger, which, if better prepared, would command better prices. So, too, palm oil is adulterated to the disadvantage, ultimately, of the producer. Cotton is indigenous, but is not planted for want of money and enterprise.

By proper industrial methods and willingness on the part of its people to work and wiser legislation Liberia could soon see a prosperous and progressive era. It is to be hoped that the commissioners sent to Europe to study will return to Liberia laden with wisdom.—*Deutsche Colonial Zeitung.*

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The Negro, Yesterday and Today, by Dr. M. C. B. Mason.—The condition of the Negro is much better today than it was a generation ago. Then he had nothing—not even a name. Today he has 160,000 farms valued at $40,000,000, personal property valued at $200,000,000, 160 drug stores, 9 banks, 13 building and loan associations, 100 insurance and benefit companies, 2 street railways, one an electric at Jacksonville, Florida, and in all pays taxes on $700,000,000. This is only about one-fifth of all he has really accumulated, for the Negro has learned from the white man that it is no sign of loyality and patriotism to put in his property at its full taxable value.

In education and morals the progress is even greater. At the close of the war the whole race was practically illiterate. It was a rare thing, indeed, to find a man who even knew his letters. In 1880 the illiteracy had fallen to 70 per cent., in 1890 to 57.1 per cent., and in 1900 to 44.5 per cent.

Today there are 37,000 Negro teachers, of which number 23,000 are regular graduates of higher normal schools, 23 are college presidents, 169 are principals of seminaries, and a large number are principals of high schools, and scores are in the higher institutions of the North, and at the present time there are 369 young Negro men and women taking special courses in the universities of Europe. Had any one prophesied such things fifty years ago, they would have been put down as raving fanatics. These teachers, together with the Negro ministers that have been prepared for their work by our schools, are the greatest factors the North has produced for the uplift of the colored man. No other agency has done so much as these for the development of character.

But the test is not here. It must be found in the "weightier matters of the law." What is the Negro morally today compared with a generation ago? I affirm, infinitely better. With this question, the yesterday of the Negro and today are far apart. The marriage vow is more sacred. The one-room cabin, with its attendant evils, is passing away, and the Negro woman—the mightiest moral factor in the life of her

people—is beginning to be somebody. She is being more and more respected by men of her own race, and is no longer the easy victim of the unlicensed passions of certain white men. This is a great gain over yesterday, and is a sign of real progress, for no race can be raised higher than its women. The woman is the thermometer of the moral life of her people, and the mark which the Negro woman has reached under great difficulties and struggles is an indication of real progress for the whole race.

I know there are some strange things said in these days about the Negro. Yesterday it was said that he could not learn; today it is said that having learned it has done him harm. In other words, crime has increased among educated Negroes. The facts show just the opposite. The exact figures from the last census show that the proportion of the Negro criminals from the illiterate class has been more than 40 per cent. larger than the class which has had school advantages.

You ask, "What shall be the aim of the friends of the Negro at this moment?" The answer is apparent. Continue to give him higher ideals for a better life and stand by him in the struggle. He has warranted their faith and confidence. He has done well with the opportunities given him, and is doing something to help himself. That is gratitude of the best sort. What he needs today is moral sympathy, which in his condition a generation ago he could hardly appreciate. The sympathy must be moral, not necessarily social. It must be the sympathy of a soul set on fire for righteousness and fair play in a republic like ours, that every man shall have a man's chance. Stand by him.—*Central Christian Advocate.*

The Native Problem Confronting Europe in West Africa.—The extracts on the above subject from several leading English newspapers which we published in our columns show that slowly yet surely public opinion in Europe, and especially in Great Britain, is awakening to a serious realization of what the imposition of foreign rule in Africa implies, and particularly what it implies in West Africa, where an unpropitious climate operates to increase the difficulty of the problem. The first phase of the scramble for Africa by Europe met the native population in a state of expectation in which the belief and hope largely prevailed that the result would be for the better. The expedients resorted to in establishing "effective occupation" of the country have, however, availed to produce a radical change in the mind of the native as regards the European and European rule, and which finds verification in the fact, no less significant than it is irrefutably true, that whereas before the scramble the native was ready to receive the European with open arms, now he has become skeptical, and would, if he could, dispense with "the benefits of civilzation" altogether. The way in which this feeling has become general and widespread is not less remarkable than is the deeply rooted hold which it has acquired with the native in every part, and the sig-

nificance of which to Europe lies in its having supplied a common ground for native interest and effort becoming united in a common cause. It is the expedient of "punitive expeditions" which has contributed to create a situation so highly inimical to European exploitation in Africa; and while the endeavor has been made to overawe the native populations by means of native soldiers, the result has been to induce the contrary effect of awakening the dormant susceptibilities of the native and causing him to believe that the new order of things involves a peril for him which he must seek to guard against, and to which accentuation is lent owing to the wide area of operation of the punitive expeditionary measures, and which leads the native soldier himself to conclude that there is no exemption in the matter, and that he is but the instrument in carrying out in one place a measure which falls with equal force in another section of the country, and in all likelihood upon his own people. In view of the unpropitious conditions of climate and the natural tenddency of the native to harmonize where his interests are assailed the policy of warring against the native is not only injudicious, but is practically a foolhardy and suicidal policy.

The readiness with which the Egbas and Ijebus combined in 1872 and 1892 and on previous occasions to defend what they deemed an assault upon their commercial interests and rights, and the obstinacy exhibited in doing so in the face of great peril, and the yet more significant development of a secret organization among the Ibos of Southern Nigeria are all symptoms of the bottom spirit animating the native which the European fails to see and appreciate in his effort to impose his rule in West Africa. He fails to realize the important fact that government, in order to acquire a stable hold, must touch and captivate the bottom sentiment of the people, and especially is this indispensable in West Africa, where it is difficult, if at all possible, to procure a reliable means of maintaining a government based on force. The European nations in the scramble for Africa rushed without any settled or clearly defined policy for rendering their object successful to the extent of being rendered permanently so. It is now that they are beginning to realize the importance of this, and the more they do so and put forth practical efforts in the way of conciliation and rendering their rule agreeable to the native the better it will be for all concerned. At present the situation created is full of peril and one which the wise statesman and intelligent native must view with the deepest concern. What is needed is a judicious and consistent policy which, while its chief object will be that of conciliation, will take nothing for granted and will dispense altogether with the unwise plan of jumping to conclusions which are out of accord with the native way of thinking. Both reason and common sense suggest that the native is human and is animated with a natural consciousness of his rights and of concern and jealousy in regard to such rights, while the less the provocation on his part, the deeper will be the feeling of dissatisfaction and resentment provoked with him by any act of aggression or op-

pression and which can only lead to alienation; and any and all schemes of the nature of hut taxes and head taxes, the benefit to himself, of which the native is unable to appreciate, tells against European rule, notwithstanding the plausible dressing with which such schemes are invested. The scramble is over, and it remains now to show that it was something more than a wild and unprofitable venture to pander to a spirit of reckless aggressiveness and rivalry on the part of the nations of Europe.—*The Lagos Weekly Record.*

Fetichism.—When Miss Kingsley was in West Africa she became acquainted with the Rev. Robert Hamill Nassau's studies on fetichism, and expressed the belief that the publication of his observations would be worth while. Hence this work on "Fetichism in West Africa." One incident of the superstitions of the Africans must have made an impression on Miss Kingsley. She had been given shelter in a house in a Fang village. Going into her room, she was annoyed by a peculiar odor. There were some bags suspended from the wall. Pulling down one, she found inside "a human hand, three big toes, four ears, two eyes, and other portions of the human body." It was what the natives called a Yaka or a numbatti. This ugly charm was considered a certain preventive against ill fortune. The fetich is a material thing, and its use is so universal as to dominate much of Negro native life and to form a large part of his religion, which we call fetichism. Fetich is an English word, an abbreviation from the Portuguese "feitico," meaning "made" or "artificial," and it was applied to the charms and amulets worn in the Roman Catholic religion. It was applied by the Portuguese sailors of the eighteenth century to the deities they saw worshiped by the Negroes of the West Coast of Africa.

Man's superstitions are the most difficult of mental processes to eliminate. It is an axiom that "civilization and religion do not necessarily move with equal pace." Only look backward to Egypt or Greece or Rome and note their fine mental qualities, their wonderful art instincts, and their religious beliefs. We all ought to know that sacrifice and worship were in the past identical terms.

Hundreds of acts and practices in the life of Christian households in civilized lands pass muster before the bar of æsthetic propriety and society and even of the church; are not only harmless and allowable, but commendable and conducive to kindness, good will, and healthful social entertainment; but in the doing of these acts few are aware of the fact that some of them in their origin were heathenish and in their meaning idolatrous, and that long ago they would have brought on the doer church censure.

The Christmas festivities originated in a heathenish feast, and the mistletoe and holly used of old by the Druids served their special purpose when there were human sacrifices. For the holly bush the African Negro substitutes the pepper bush. That bush keeps off the bad spirits. To the

Christian neither tree nor holly has any definable religious significance, but to many an African they form part of his religion. The author's reflections on the lasting effects of fetichism and witchcraft on the native explain how difficult is the work of the missionary. He writes that, being a thief, a native may become an honest man; from a liar, truthful; from being indolent, industrious. He may be no longer brutal or a polygamist, "and yet in his secret thought, while he would not wear a fetich, he believes in its power and dreads its influence, if possibly it should be directed against himself. The number of objects which may be converted into fetiches are countless. The author saw once an old coffee-pot which was supposed to possess magical powers. The witches, male and female, are countless and their power too terrible to be described. They will bring about death whenever it pleases them. Belief in lucky and unlucky days the natives do not monopolize. The cultured white man is often equally silly. It is not in Germany only that the werewolf exists.

Once Mr. Nassau saw some children and their mothers playing with them. He tried to count the little ones, when the mothers seemed frightened and hid their babies, telling him that it would bring the children bad luck and maybe make them die to count them. The spirits were around watching how they could do harm and would have their attention called to the infants.

Mr. Nassau declares that one of the effects of witchcraft beliefs in Africa is the gradual depopulation of that continent. Taking the entire population of Africa, of all nationalities, to be 200,000,000, the Negroes do not amount to more than 100,000,000. The slave trade certainly may be counted as one of the causes of depopulation, but that nefarious business has fallen off of late. The author says that the loss of human life in the so-called "Free States" is enormous today.

But aside from all these and other civil and political causes, the fetich religion of Africa has been a large part of its destruction. It has been the Moloch whose hunger for victims was never satisfied, as illustrated in the annual sacrifice of hundreds and thousands by the priests of the Kings of Dahomey and Ashanti and the burial victims at the funerals of great kings, as in Uganda and all over the continent. If the destruction of human victims is not so great today as it was twenty years ago, due to the enlightenment by Christian missions and forceful prohibition by civilized governments, the spirit and disposition is not eradicated; it is only suppressed. * * * Inbred beliefs, deepened by millenniums of years of practice, are not eliminated by even a century of foreign teaching. Costume of body and fashion of dress are easily and voluntarily changed. Not so the essence of one's being.

The reason for this depopulation may be thus more particularly explained. The African has no idea of a natural death. He thinks that he ought to live on forever. If a man dies a natural death, it is supposed that his demise is due to witchcraft. Then one or more persons are ac-

cused of the crime and are made to suffer death. It can be understood how the circle of deaths is always increasing.

Future of Liberia—Sir Harry Johnston's Journey.—Reuter's representative has had an interview with Sir Harry H. Johnston, who has just returned to England on the conclusion of a journey to Liberia, undertaken partly with a view to ascertaining the possibility of the development of the resources of the Negro republic and partly for the purpose of studying on the spot the frontier question with France, which has become somewhat acute.

Speaking of his journey, Sir Harry said:

"I visited the whole of the coast line of Liberia and made several journeys into the interior, and both from my own experience and from the accounts I received from the hinterland I came to the conclusion that there has been much progress since I was in the country in the eighties."

Turning to the frontier question, Sir Harry Johnston remarked:

"The only cloud on the political horizon at the present moment is the frontier question with France. A joint commission has already finished the delimitation of the boundary between Liberia and Sierra Leone. It is a pity that this little cloud has arisen on the horizon, because elsewhere in West Africa there is a growing chorus of praise as to the attitude which France is assuming toward the outer world in the development of her West African possessions. Gradually she is departing from a policy of differentiation in favor of unrestricted trade. She is actually welcoming British traders and, above all, British steamers at her ports. Indeed, not a few English captains compare favorably the treatment they receive from the French customs and the other authorities in French West Africa with that which they allege is characteristic of certain other possessions in West Africa. Konakry has become the principal town, the Paris, the mart of West Africa. It is now, to all intents and purposes, the capital of French West Africa."

Dealing with the influence of the Americo-Liberians in the country, Sir Harry added:

"From an informal census which I have been compiling out of all the information I can collect I do not think that the actual number of Americo-Liberians in this Republic much exceeds 12,000, but their influence over the tribes of the interior is steadily increasing and is being continually directed towards the opening up of trade and the maintenance of peace. The way in which the Liberian government is spreading the use of English amongst even the tribes of the far interior is remarkable. There is scarcely any important tribe or chief that has not at least several individuals able to converse in intelligible English and act, consequently, as interpreters. Europeans are able now to penetrate this country in almost any direction without fear of difficulty with the natives, who are well-disposed towards the white man.

"With regard to commercial prospects, there is a great future before the rubber trade of Liberia, as the whole country is one great rubber-producing forest. The celebrated Liberian coffee not only grows wild in the forests (to which it is indigenous), but is also being extensively cultivated by the Americo-Liberians in Montserrado county. These forests of almost unexampled extent and density contain valuable timbers, dyewoods, and drugs which are already coming into use in our pharmacopœia. The oil palm is also exceedingly abundant. As a matter of fact, it was from Liberia first of all that oil-palm kernels were exported to Europe in the middle of the nineteenth century. There is a good deal of ivory in the interior, where elephants seem to be abundant. Cacao is being increasingly planted, and thrives remarkably well. So also does cotton, which is represented by a variety with a long staple. As regards minerals, there are indications of the existence of gold (especially in the Mandingo countries of the hinterland) and of precious stones. A 10-carat diamond is alleged to have been discovered by some Liberians in the county of Grand Bassa, and was exhibited in London last summer; but I know nothing personally as to the authenticity of this discovery. As to the existence of hematite iron in much of the country along the seaboard, it is undoubted, and the natives, especially the Mandingoes, work iron to a considerable extent.

"The climate struck me as being distinctly pleasanter than that of the regions immediately to the north and south. It also seems to be a healthier country for Europeans than other parts of West Africa. One point I should like to lay stress on is the remarkable absence of insect pests."—*Sierra Leone Weekly News.*

Reply of Rev. Mojola Agbebi, D. D., to the address of welcome presented to him by the citizens of Lagos, West Africa, on his return from a visit to the United States of America.—My Dear Friends: I thank you most sincerely for your address of welcome and for the kind reception you have arranged for me. As you know very well, I left Lagos on July 29, 1903, under circumstances of great grief and sorrow, and your present welcome is indicative of sympathy and encouragement for which I cannot be too grateful. Leaving Lagos as aforesaid, I spent a few weeks in England and proceeded to the United States, where I was to attend a convention of Negro Baptists. I took the opportunity to travel and lecture or preach in the States on behalf of my evangelistic work, during which I had the pleasure of meeting several prominent Negroes, as also the President of the Republic, Theodore Roosevelt. In several parts of the States the life of the people of Afric descent is not particularly enviable. In the North they appear to be simply tolerated, while in the South they are in a large measure hampered, handicapped, or restricted. Race prejudice is strong and growing. Many Negroes have lost their race instincts, many their race pride, and many still their race identity.

Many are unpardonably ignorant of matters concerning Africa. The United States is *par excellence* the breeding ground of race antipathy to the Negro. Made up as it is of the scum and dregs, the rebels and outlaws of Europe, the United States places no exorbitant value upon character. The almighty dollar is the "open sesame" to all things. From this standpoint its Christianity is a counterfeit and its civilization a snare. For many years the doctrine of a Negro exodus prevailed as the solution of the friction between the black and white races in the States, but today a new remedy has been promulgated and a new school has arisen, proclaiming peace where there is no peace and preaching the doctrine of reconciliation to the eventualities of exile and to the circumstances of an emancipation which came, not of moral suasion, not by recognition of divine law or scriptural enactments, but from military necessity and by force of arms.

The new school, contrary to the lessons of history, proclaim their new tenet with great diplomacy, saying, like Jeremiah the Prophet of Anatoth, "The captivity is long; build ye houses and dwell in them, and plant gardens and eat the fruit of them." I am glad to state, however, that I met with many people of Afric descent whom I greatly admire and appreciate, both men and women, and who manifested a lively interest in the land of their ancestors. I have met with more pretty and handsome mulatto women than mulatto men, and with more handsome black men than black women. Owing to conflicting advices, I did not travel in the Southern States. I returned to Europe in the spring of this year and traveled principally in England and Wales, lecturing and preaching on behalf of my evangelistic work. I found the country under great financial depression as a result of the South African war and bad trade. My purpose was to raise means to organize a training school for young people from the different parts of the mission I represent. Four of these young people have been with me for a few years, and I have been responsible for their boarding and clothing and schooling. My intention was to increase their number and place them under direct control, giving them both literary and industrial equipment, and returning them to their own homes and people as gospel-workers. Traveling expenses often consume the proceeds of lectures and meetings in foreign parts, but I can safely say that I have met with friends whose interest can be depended upon. I had the pleasure of meeting the Alake and suite in London and our lamented friend Mr. R. B. Blaize. I could not have thought that would be the last I will see of Mr. Blaize. During the latter part of his life he was kind to me and gave a regular annual contribution to my work. I spent more time in Wales than elsewhere, helping Mr. Hughes to arouse interest in his African institute, which has for some time been in low waters. The institute is again waking up. It aims at supplementing the efforts of most promising African youths for purposes of self-support. Material support has not come sufficiently to the institute, and its highest expectations are not yet realized, but it is making way slowly by volun-

tary contributions. Circumstances brought me and some South African native pastors together, and we had a short conference in Wales.

Our South African brethren expressed a desire for interchange of thought between us in the west and them in the south. They seem to be groaning under a race antipathy which, omitting lynching, finds, perhaps, no parallel in the United States, the country from which race prejudice sends its poison to all parts of the world, even to Lagos. It will surprise you to learn that just before landing I had the unpleasant experience of a race discrimination which I have never had during my absence of over one year abroad, and Mr. Fellows, captain of the *Egga*, was the principal actor in the drama, to which the presence and interference of the Hon. Dr. Johnson gave a summary ending. In the maintenance of good feeling between the white and black peoples I may commend to you Mr. John Holt among the Liverpool merchants and Mr. James Clarkson among the white people of New York. On my first visit to England, almost ten years ago, I was instrumental in bringing three persons with me—Mr. and Mrs. Ricketts, natives of Jamaica, and Mr. King, from Sierra Leone. Mr. Ricketts, under the auspices of the African Institute, has been doing industrial mission work at Agbowa, in Ijebu Remo, and has subsequently brought all his children away from Jamaica. Mr. King, on arriving at Lagos, continued his journey to the up-countries. This time I have succeeded in bringing three others—Mrs. Conton and her son. Mr. Conton, the son, is to take up educational work on the Gold Coast under Rev. Hayford. Mrs. Conton, the mother, is to take up woman's work, and Mr. Morford is to take up educational and evangelistic work at Buguma, New Calabar. I may add also that some friends at Huddersfield, Yorkshire, interested in Africa, have proposed to assist in promoting trade direct with native traders in West Africa by cutting off the expenses of middlemen, which generally cripple the profits of such undertakings, and I should be pleased to place any one in active operation with them.

I thank you again with all my heart for your address and for the welcome you have accorded me this afternoon. May God bless you in your various spheres and callings.—*The Lagos Weekly Record.*

Commerce of Liberia.—The exports of Liberia during the six months ended June 30, 1904, amounted to $288,393, of which $204,707 went to Germany and $83,686 to England. Hitherto figures have been unavailable. England, no doubt, for a long time led in the purchase of Liberian products, but in recent years the Germans have been giving a great deal of attention to this trade; they have continued to improve their transportation facilities, until now they afford the Liberians better accommodations than do the English. Among the articles of export from Liberia are cassava, cocoa, coffee, ginger, ivory, kafa seeds, kola nuts, palm ker-

nels, palm oil, piassava, hides, caoutchouc, and calabar beans. The entire export was monopolized by England and Germany.

I desire to emphasize the fact that Liberia is as yet an undeveloped country. That it has great natural resources is well known. Every possible effort is being put forth by Europeans to introduce capital into the interior of the country, but as yet with little success. Among Liberians there is a strong desire that American capital should seek entrance into the Republic. The English consul, thoroughly conversant with the expeditions of the West African Gold Concessions Company and its mining rights, in two counties, reported to his government in 1903 that gold had been found in auriferous deposits, but in no paying reefs. For a long time copper and iron as well as gold have been worked by the natives in the interior. There are two species of elephant, which produce the large and small ivories. Cotton is indigenous to the soil, and is used by the Mandingoes in the manufacture of their cloth; rubber abounds in 15 different species of vines and trees.

The imports of Liberia during the six months ended June 30, 1904, were valued at $321,338, or $32,955 in excess of the exports. The value of the imports from the several countries was as follows: Germany, $158,875; England, $141,243; Holland, $12,827; United States, $2,477; all other countries, $5,916. The small amount of trade with the United States is due to the absence of direct communication more than to any other single fact. There is a very strong demand for American goods, but it has been weakened much in the past by the indifference of American manufacturers and exporters. The interest recently manifested in this trade will be well rewarded.

The imports and exports of Liberia, as indicated in the foregoing tables, will be exceeded in the near future. For nearly ten years the interior of the Republic has been ravaged by intertribal wars. Fortunately these wars terminated last June. The interior is now open to trade, and a marked increase will characterize Liberian exports and consumption. In the six months ending last June more than 100 different classes of articles were imported, ranging from articles of food and domestic utility to the varied products for decoration, dress, and adornment. Seven lines of steamers are engaged in Liberian commerce. The ports of the Republic are in direct communication with the leading ports of Europe, and as the center of the world's industrial activities moves toward the tropics the profits of its trade and commerce excite more and more the commercial rivalry of the Powers.—*George W. Ellis, Chargé d'Affairs, Monrovia, Liberia.*